THE LIFE OF FRANCISCO SUÁREZ

VOLUME ONE

AUTHORED BY
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THE LIFE OF THE VENERABLE FR. FRANCISCO SUÁREZ OF THE MOST HOLY SOCIETY OF JESUS

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LIFE OF THE VENERABLE R.P. FRANCISCO SUAREZ

VOLUME ONE

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AT THE REQUEST OF HIS MAJESTY
KING PHILIP II OF SPAIN

DOCTOR EXIMIUS ET PIUS

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AD CULTUM REVERENDI PATRIS FRANCISCI
SUÁREZ E SOCIETATE IESU
UT EIUS INTERCESSIO FRUCTUM FERAT IN CAUSA
CANONIZATIONIS

† ORA PRO NOBIS

AD LECTOREM

This volume presents an English translation of the biography of the Venerable Father Francisco Suárez, S.J. (1548–1617), Doctor Eximius and pillar of the Church, composed by the Reverend Father Doctor Antonio Ignacio Descamps, S.J., and first printed in Perpignan by Juan Figuerola in the year of Our Lord 1671. The life of Father Suárez stands as a monument to sanctity wedded to sublime theological and philosophical genius—a beacon illuminating the path of virtue for all who would follow Christ with the totality of intellect and will.

Having already commenced the translation of Father Suárez's monumental theological and philosophical works, I found it not merely fitting but absolutely necessary to cease that labor and turn first to the translation of his Holy life. For the reading of the lives of the saints—and Father Suárez, though not yet canonized, is most assuredly numbered among the blessed in heaven—is essential to the spiritual formation of every Christian soul and indispensable to the proper comprehension of their writings. How can one hope to penetrate the depths of the Doctor Eximius's teachings without first contemplating the wellspring from which they flowed? His works are inseparable from his sanctity; his doctrines, from his devotion; his philosophical acumen, from his ceaseless prayer and mortification. To

approach his writings without knowledge of his life is to attempt to gather fruit while ignoring the root from which it draws sustenance.

Only after completing this translation shall I return to the remainder of Father Suárez's theological corpus, for this account of his virtuous life must serve as the necessary foundation for all subsequent engagement with his profound doctrine.

Father Suárez is not merely a theologian to be studied but a saint to be venerated and imitated. His intercession is absolutely necessary—both for those who would comprehend the profundity of his doctrine and for all Christians who labor toward virtue in this valley of tears. Let all who desire to attain the Kingdom of Heaven follow this prince of the Society of Jesus, who walked the narrow path with unwavering fidelity and whose example illuminates the way for all subsequent generations. I implore all readers to invoke his powerful intercession daily, that through his prayers before the throne of God, we might receive the graces requisite not only to understand his sublime teachings but to live lives of heroic virtue in imitation of Christ, as he did from his youth until his dying breath—when, upon departing this world for his eternal reward, he exclaimed with holy joy: "I never thought it could be so sweet a thing to die!" Let us beseech him: *Venerabilis Pater ac Doctor Eximius et Pius, ora pro nobis*, that we might follow his example in all ways and at all times, conforming ourselves ever more perfectly to Our Divine Savior, and that we too might embrace death with such blessed serenity when our own hour comes.

The present translation endeavors to render accessible the sanctity and wisdom contained in Father Descamps's account. Yet any deficiencies, infelicities, or obscurities that mar this rendering are solely attributable to the frailty of my own hand—the imperfect instrument of one who labors in full awareness of his fallen nature and perpetual need of divine grace. Such errors must never be

imputed to the venerable biographer, whose original text remains a treasure of hagiographical literature.

This translation is based upon a digitized edition of the original seventeenth-century printed Spanish text. Readers should exercise appropriate caution regarding numerical references, citations, and dates, which may contain inaccuracies introduced during the digitization process. This work shall appear in two volumes, in parity with the original two volumes of Father Descamps's biography.

For all scholarly purposes—including citation and critical analysis—the Spanish edition remains the sole authoritative text, and all citations must refer to the original as the definitive source.

This translation was completed using Claude Sonnet 4.5 (Anthropic, 2026).

In servitium sanctitatis et ad maiorem Dei gloriam.
Ad cultum Venerabilis Patris Francisci Suárez, S.I., ut eius
intercessio fructum ferat in causa canonizationis.

TO THE VERY ILLUSTRIOUS LORD
FRANCISCO ROS DE ORTAFÀ, & DE REQUESENS

Heir apparent of Don Francisco Ros, Lord of Reynès, and Pontellà, and of the two places of San Felix, commonly called Sant Feliu de Munt, and Sant Feliu de Baix, in the County of Roussillon.

Desiring to give some sign of grateful recognition for the repeated benefits that my Order is continually receiving, and the Orders of those who concern me, which are many, from the most noble parents of Your Lordship, Don Francisco Ros, and my lady Doña Juana Ros de Ortafà, and de Requesens, I have found no better means than to offer this work to Your Lordship, because in this way it is also dedicated to your progenitors themselves: since in Your Lordship is fulfilled what Marcus Tullius said, that a son is the image of his father's goodness, and the living likeness of those who gave him being. For this reason the Philosopher observed that parents love their children as a portion of their own substance, and children love their parents for the substance they received from them: and another, to explain this same love and the being of the son, wrote of him that he was: the clasp of conjugal love. And Cicero and Aristotle even added that parents and children are bound together, not only with a particular bond, but with a certain special unity: and because the union between Jesus and Mary, the best of Lords, is so close, Arnoldus

Carnotensis affirmed, speaking of them: I judge the glory of the Son with the Mother not so much common as the same.

When the Baptist was born, and the day of his circumcision arrived, those who had come to assist at it wished, as was the custom among the Hebrews, to call the holy child by the name of his father Zacharias, as St. Luke relates, thinking that by right this surname was due to the infant who was to imitate him in virtue, signifying in this that the son who follows the good steps of his parents seems to become with them one and the same thing. Our most pious and most learned Father Sebastian de Barradas pondered this, saying: Because the son is placed in the father's stead, therefore by right the father's name is imposed upon him, so that not in nature and virtue alone, but even in name he may represent his father to the world: according to that saying of the Wise Man: His father is dead, and yet as though he were not dead, for he has left one like himself behind him.

But although the newborn Precursor was not called Zacharias, but John, a name imposed upon him by the father himself, inspired by the Holy Spirit, which St. Gabriel revealed to him beforehand, when he said and foretold: You shall call his name John; writing, because he was mute: His name is John, and afterwards his speech was miraculously restored to him. Even in this heaven intimated and touched upon a great mystery, and confirmed the argument I am treating. For the reason why God disposed that this infant should be named John was so that it might be understood that this blessed child, before being born, was already holy; since he was sanctified in the womb of his mother St. Elizabeth, when she heard the salutation of the Most Holy Mary, her cousin, when she deigned to come and visit her, putting into execution the prophecy of the angel himself to Zacharias: He shall be filled with the Holy Spirit even from his mother's womb. He shall be filled with grace while still in his mother's entrails. For this reason divine Providence wished him

to enjoy the name of John, which signifies grace, ennobling his life and his person with so glorious a surname, as one who had proceeded from grace as his mother, and by special grace had come miraculously to light from a sterile mother and aged parents, as the same sacred Evangelist relates.

This is a subtle observation of Fr. Antonio de Escobar y Mendoza, who writes thus: And why, by the Holy Spirit's prohibition, is he not called Zacharias but John? So that the life which had flowed not from flesh and blood but from grace might be ennobled by the name of grace. Did the boy learn from Zacharias to despise riches and hasten to solitude? By no means, but from grace as his parent: let him be called therefore not Zacharias but John. And the same author adds afterwards: John was honored by his parents' virtues, but from grace as his mother he is more noble, more honored.

I draw from this discourse, to compare great things with small, that Your Lordship was rightly given at baptism, together with the first grace, the paternal name of Francisco, for that the maternal name already signified that grace, so that not only in nature and virtue but even in name you might be like them, as it was piously believed from that time that you would imitate them, as is experienced and as we see in your early years and in the beginnings of your youthful age, copying in yourself not a few of the virtuous acts that Your Lordship sees in the exemplary life of your parents, well known to all, and more easily given to sight and knowledge than to pen or tongue; since modesty does not permit their praises, nor that I make a specific, individual account of them.

But since charity is fire and light, and therefore cannot be entirely hidden, it publishes by itself some things through the continual alms, ordinary and extraordinary, that they piously distribute to the poor and hospitals and through other pious works, without counting the substantial ones that sustain and are greatly

advancing the sumptuous building of the new church that the Society of Jesus is raising and erecting in this town. I omit the other examples both because they are so manifest to those who know them, and so as not to offend them, impatient to hear their praises. May Your Lordship follow them as you have begun, in frequenting the sacraments, affection and piety with the mendicants, and in tender and filial devotion to the Most Holy Virgin, seeking to attend her Congregations and observe her Rules with exactitude, which is one of the principal and greatest things.

In this way the goods will always grow, not only spiritual but even temporal, passing thus through these, which in relation to them are occasions, so that the eternal ones may not be lost when the Lord disposes that Your Lordship possess those as they have been increased and are being increased, your parents administering them, considering that God has entrusted them to them as an owner is accustomed to do with his faithful steward. And this has been the means by which they experience fulfilled in themselves what Christ promised: Seek first the kingdom of heaven and its justice, and all other things shall be granted and added unto you. For to him who exercises himself in all acts of virtue, Our Lord gives even the abundance of earthly goods that are fitting for his greater glory and salvation of him to whom he gives them, and if they are sometimes lacking, it will be for his greater spiritual profit.

May Your Lordship continue to follow those which shine and stand out most illustriously in your parents, if you wish to be honored by the surname you enjoy, because the name must accompany the deeds: for otherwise it would be a monstrosity and unworthy to have that name. How many times, said Plato, taking from Socrates, whom he cites, are certain things made against nature in some species of monsters, as when from a good and pious man an impious one is generated, he who is born ought not to receive the

name of his begetter, but of that genus in which he himself is. Just as we said above, if a horse begets the offspring of an ox, his son should be called not a horse but an ox.

Your Lordship, transferring such living and exemplary copies, will rest well and illustriously upon this gold of Christian nobility, which is the most principal and true, because it consists in holy customs proper to each one, the enamel of political and civil nobility which Your Lordship has inherited with noble blood. Which is so much so that it flows today through the veins of the greatest lords and grandees that Spain venerates and acknowledges, having so diffused its light, to which the Philosopher compared nobility, that with its rays entire families shine, extended through various parts of Europe, as is read and seen in the book and genealogy of the House of Requesens, from which Your Lordship traces your origin, and likewise the most excellent Counts of Benavente, Marquises of los Vélez, Dukes of Sessa, and many other titles, the trunk of this most noble tree being, which has produced such generous and illustrious branches, that renowned knight, no less prudent than valorous, Soler, and by another name Luis, de Requesens, who crossed with the most serene Infante Don Martín to the Island of Sardinia in the year 1409, and was present at the combat of San Luri in 1411, and was he who intervened, appointed by the General Parliament of Catalonia, in the deliberation on the justice of succession in the Kingdom of Aragon. Jerónimo Zurita makes mention of him in his Annals, and of his son, Don Galcerán de Requesens, who was Governor, Lieutenant General of the same Catalonia, to whom the King of Aragon, Don Juan the Second, for how much he served and suffered for his cause, gave him his royal arms, which are the four bars, as a device, in addition to the rocks and crags that he already had and bore as his coat of arms. How ancient the root of this tree's trunk is was declared in some way by Doctor Lorenzo Matheu y Sanz, speaking of the time when Marcus

Aurelius and Lucius Verus reigned in Rome: Memory of Barcelona remains well marked in the ancestral home of the Requesens, which is the testament of Lucius Caecilius, written in marble, with such elegant formulas that there is scarcely a historian who does not repeat it verbatim. The fruits it has given to the world do not permit the brevity that this letter requires to relate them: the histories are full, both of Aragon and of Flanders and many others, that praise and extol the valorous deeds and prudent actions of the Requesens, of Don Luis, Commander of Castile, Governor of Milan and of the Low Countries of Flanders, as may be seen in our Famiano Strada, Basilio Varen, and in Zurita already cited.

Nor do I consider Your Lordship less illustrious as a descendant of the House of Ortafà: time itself has forgotten its origin, although, as Cassiodorus acutely said: In this matter there is no greater faith than to lack the faith of time, and the more hidden the origin, the more august was the posterity. This family is qualified especially and greatly by being called by the surname of the very place it possesses, Ortafà, in this county, which shows it to be of a known ancestral home in such a way that our man of Perpignan, Doctor Andrés Bosch, proves and observes in his book on Titles of Honor: which makes mention of Pedro de Ortafà, Governor of Roussillon and Cerdanya, in the time of the Catholic Monarchs, Don Fernando and Doña Isabel, and of his glorious, faithful, and valiant deeds the cited Jerónimo Zurita speaks in different parts of the fourth volume of his History; and in book 16, chapter 27, he recounts that when the King of Aragon, Don Alfonso the Fifth, was about to send with his Armada some companies of men-at-arms and soldiers to aid Jorge Castrioto, called Skanderbeg, who was a very valorous prince and was a great lord in the Kingdom of Albania, Ramon, or Raymundo, de Ortafà went as Viceroy Captain of that force, who was to assist in the guard and defense of the castles of that state; and the same king gave

him license to mint money in Croya. I omit mentioning many others who have occupied similar positions, as is inferred from various royal privileges that those of this most noble lineage keep. And I also find that around the year of Our Lord 1187 there was a Bishop of Elna, one from this family named Don Guillermo de Ortafà, who died in 1206, as is gathered from the inscription and epitaph of his tomb, which is in the cloister of the church of that city.

And if I look higher, that is, as a descendant and great-great-grandson through the paternal and maternal line of Doña Ana de Oms, wife of the very wise and illustrious knight, counselor who was of the Catholic Majesty in the Royal Audiencia of Catalonia, Antonio Ros, third grandfather of Your Lordship, I shall not find Your Lordship inferior to those I have mentioned in the antiquity of nobility and in the deeds that those of this most noble house have done. It suffices to say that already in the time of Emperor St. Charlemagne, one of them was by his order created Valvasseur of Montescot for how he helped him conquer this county and Catalonia against the Moors, as Marineo Sículo relates, cited by Bosch, who observes and proves that the said office was one of the most preeminent in government, and that the same title of Valvassor was equivalent to that of Grandee, which is given to so few and to the greatest lords in Spain. Although the greatest grandeur is what has newly come this year, in which the Holiness of our Most Holy Father Clement X has canonized and placed in the catalogue of saints our glorious St. Francis Borgia, who was fourth Duke of Gandía, Viceroy of Catalonia, and afterwards third General of the Society of Jesus; which saint descends from that house through the marriage of Sibyl de Oms with a lord of the same House of Borgia, one of the grandfathers of the said St. Francis.

From what I have said it may be gathered how principal Your Lordship is through the quarter of Ros, from whose family your

parents, who are cousins, originate, being grandchildren of two brothers from it, since being so illustrious, those of the same family, relatives and ancestors of Your Lordship, were able to join in kinship not only with the mentioned families of Requesens and Ortafà, but also with those of Alemany and Sanmenat: for if this latter proceeds from the clear blood of the Goths who came to gain Asturias and Biscay, and through their deeds those of this family were lords of the city of Tortosa for having conquered it, a valiant captain of this house, and today they are lords of the castle and town of Sanmenat, that other family of Alemán descends, as tradition and various writers cited by Bosch affirm, from Garao de Alemán, one of the nine Barons, invincible athletes who, fighting under Emperor St. Charlemagne, drove out and expelled the Moors from Catalonia: just as there descends from another of the same nine Barons, called Gispert de Ribelles, Don Josep de Pons, Baron of Moncler and Colonel or Field Master of Cavalry, married today to Your Lordship's sister, my lady Doña Juana, daughter of the first marriage of Your Lordship's father, whose mother was called Doña María de Meca, a very principal lineage in Catalonia.

Finally, it is a great and clear argument of the nobility that comes to and touches Your Lordship through the paternal grandmother, who was from the illustrious family of the Casa de Juan, so named not only for having been the wife of Your Lordship's grandfather, a man of many letters and prudence, beyond his nobility, who was called Don Juan Ros, whom not a few of those still living knew, but also because the other two sisters he had, all daughters of Jerónimo Juan de Malars and of Doña Elena Meca, who in second nuptials married Don Jaime de Alemán, Lord of Bellpuig, one married Don Carlos de Alemán, son of this Don Jaime; and the other a knight, who was called Don Francisco, of the very noble and ancient family of Tord, whose eldest daughter, who still lives and is called

Doña Mariana de Tord, was married to her first cousin of the same lineage, called Don Luis de Tord, who died being Field Master of the Tercio of the City of Barcelona at the siege of Salses. I call this last family very noble and ancient because it is so much so that it is unknown when its nobility began, and one can truly apply to it that saying and eulogy of Cassiodorus that I cited above, affirming: That in this matter there is no greater faith than to lack the faith of time; and that the more hidden the beginning or unknown the origin, the more august is the posterity. What is known by tradition is that in the time of those nine Barons they were counted among the principal people, and even hundreds of years before; and that it is read in the book of the Constitutions of Tarragona that more than five hundred years ago there was an Archbishop of that holy Church, Don Bernardo de Tord, of the said family, who died in the year one thousand one hundred and sixty-three, as the Venerable Fr. Antonio Vicente Doménech of the illustrious Order of Preachers writes in the History he composed of the Saints and men illustrious in sanctity of the Principality of Catalonia, in the life of the Servant of God, Don Hugo de Cervelló, who succeeded him in the archiepiscopal dignity.

I said that paternal nobility was inferred from what has been touched upon, and the purity of his pure blood, since everyone knows of the special care and attentive solicitude that exists among Catalans not to tarnish the splendor of the family with inequality in the person who is to be a spouse: which is repeated and jointly corroborated by the fact that Don Josep Ros, Your Lordship's uncle, married the daughter of Don Carlos Alemán, called Doña Mariana, of whom there is very numerous offspring; and Your Lordship's aunt, Doña María Ros, married Don Francisco de Blanes, most noble no less in virtue than in blood; of the former we are witnesses, many who saw and knew him, and of the nobility of his house, the Cortes that were held in the year 1599, which declared that those of it were noble by

their nature or lineage without needing a privilege, as those who today are residents of this town enjoy it, as do those of Barcelona, who are Counts of Centellas; and as is rumored, both descend from the most serene Dukes of Savoy; and this is confirmed by the coat of arms, which is a white cross on a red or crimson field, common to the arms that this house and that house bear and have.

But leaving aside other proofs, so as not to extend myself too much, which could strengthen the same subject; omitting the persons of authority and their eulogies that the family of the ancestors and relatives of Your Lordship's father have given and merit, who have occupied grave positions in royal councils, supreme regencies: worn robes, habits of St. John, of Santiago. I will only say that from the fifth and fourth grandfathers of Your Lordship, Luis de Soler and Don Galcerán de Requesens, such great and excellent men have originated and come forth, who have merited possessing, and have distributed among themselves, all the dignities, aside from the sovereign and supreme ones, offices and employments of the land. For, as I have read in their genealogy and in different authors, from those two illustrious heroes have descended Cardinals, Archbishops and Bishops; Viceroys, Dukes, Marquises, Counts and Barons; Captains General, Governors of Castles, of Provinces, and of Kingdoms; Chancellors, wise Counselors, upright Judges, great letters, prudent and spirited militia, from which nobility is born and formed, and what is more, trampling the pomps of this world and conquering themselves, Religious who have lived in diverse Orders, penitent and observant, of St. Dominic, of our Company: of Regular Clerics Minor, of Discalced Carmelites and Augustinians. Of this same thing, which is most difficult, we also find various examples in the very noble house of your parents and the surname of Ros, among others of Don Pedro Ros, who was the elder brother and heir, who having renounced the entail and inheritance to his younger brother, Don Juan, Your Lordship's paternal grandfather,

and having been a Canon of the holy Church of Elna, renouncing this dignity as well, became a Religious Carmelite of the Calced Observants, without ever wishing to be ordained a priest, out of his humility; content, in imitation of the Seraphic Father St. Francis, with the state of Deacon; and choosing and esteeming more to be doorkeeper of the convent of his order; remembering what is recounted of Pope Leo X, that being at the point of death, hands and eyes placed toward heaven, he said to a Religious who confessed him: Would to God that as I have had the keys of heaven, I had had those of your monastery, for I would not now have so much to account for to my God. Although he added that he died very content, giving many thanks to the divine Majesty for the knowledge he had given him at that hour, to repent of his faults.

This said Religious, Your Lordship's father's and your uncle, died with a reputation for holiness. After many years they removed him from the common sepulcher of the others, and finding his body entire, they transferred him to another special place, where he lies beneath an altar of the church of the convent of this town, which is in the presbytery. His life is found in manuscript in a book that the Reverend Fr. Gerardo Aillà, who was prior of the same monastery, had, together with others of renowned Carmelite men; and he showed it to Your Lordship's father, who saw it in the year 1626, in which he was still prior, as appears from the book of professions of the Religious of the convent. Of this same Servant of the Lord mention is made in a manuscript catalogue that is in the said convent, and contains the most illustrious men who died in it or took the habit there; in which, arriving at the year 1611, the author writes these words: Brother Angelus Ros, Deacon, who previously had been Canon of Elna, exchanged life for death; may his soul rest in peace.

Besides this one, two other uncles, brothers of his maternal grandfather, called Josep and Andrés, having entered the Order of the

Capuchin Fathers, proceeded with a very exemplary life in their order; as in the world, in the state of a maiden for all the many years she lived, Doña Angela Ros, sister of the paternal grandfather; and as three other sisters of the maternal grandfather, with religious edification, and consecrated to God in the illustrious Convent of San Salvador of this town, under the Rule of St. Augustine.

Upon these foundations of Christian and political nobility, with the many gifts that heaven has granted him, Your Lordship continuing the exercise of virtue and learning the others that pertain to his state and condition, as he begins with them, we can trust that in more advanced age he will bear the weight of the most grave affairs and of greatest moment for the good of these counties, as was done with your parents, your maternal grandfather having been the illustrious Lord Luis Ros y Requesens, chosen ambassador from this most faithful town to go to the Catholic King when this country was subject to him, and Your Lordship's father on various occasions to our Most Christian King, since he rules in it with such credit, pleasure, and welcome from his Majesty, that as a sign of this he handed him a gold chain of great price, and more so for having his royal effigy hanging from it and coming from his royal, munificent hands, esteeming past services and the prudence he discerned in him.

This virtue of prudence and justice, mixed with zeal and benign piety, Your Lordship's father showed when he was Lieutenant Governor of this county and that of Cerdanya, before the last peace in them, and today displays it, liberal and disinterested with his vassals, seeming more a father to them than a lord, caring not only for their good and temporal advancement, helping them in this, but even much more for their spiritual profit, his first thought having been, when he had taken possession of the places called San Feliu, to establish the Mission that the Company customarily practices in others; as he did in them at the request of Your Lordship's parents,

publishing the Jubilee, the whole town gaining it and attending the sermons daily, following the example and piety of their lords, who also assisted at the other exercises that are practiced while that most useful and devout employment lasts. And I observed all that time that they honored me by serving me with their house, being in it, when ordinary occupations gave me place, that it seemed more like a religious house than a secular one, and that one can affirm of it and apply to its master what Socrates wrote of Theodosius: He so disposed his palace that it was not unlike a monastery. He who thus knows how to rule his vassals, servants, and all those of his household, and himself, it is not much that he so correctly governs this town the times it has fallen to him to be Consul, sworn chief, as they call the first of the five who are chosen by lot for this, and that from his opinion, when he gives it and proposes it in the council, not a few goods result if it is followed and prevails.

No one will find strange what I have related about the Christian and political nobility of Your Lordship's parents if he observes that I have tried to imitate in some way St. Luke, Sacred Chronicler, who, having to narrate the admirable birth of St. John, began with the praises of his parents, both for their illustrious lineage and for their virtuous deeds, as is seen in the first chapter of the Gospel he wrote, and this to magnify and ennoble the son, as St. Ambrose notes. This has been my intention, and also so that Your Lordship may never degenerate from this nobility that I have represented to you, but rather that you may advance and enhance it with glorious works: for scarcely can we call our own the deeds of others, though they be so proper to our progenitors.

I have also done this to follow the steps of other authors who seek for the protection of their books men of gravity and authority, whose conditions Bishop Ausonius enumerates thus: Authority is accustomed to be acquired from the nobility of lineage, from the

glory of ancestors, from one's own wisdom and illustrious deeds: all of which belong to Your Lordship's parents for what I have mentioned about the nobility of their lineage, the glory of their ancestors, the prudence and true wisdom with which they proceed and manifest their illustrious actions, which, being the lights they cast forth so patently, do not beg for testimonies to speak or publish them. For, as Philo the Hebrew elegantly wrote: True goods naturally emit a voice from themselves, even if they are silent. For neither the sun nor the moon needs an interpreter to teach us that the entire world is illuminated by the one by day and by the other by night: but by their own splendor they make faith even without witness to our eyes. Nor would I have even noted this if it were not so manifest and I knew it so certainly, since it is not right that any pen should flatter, especially a religious and ecclesiastical one, nor that those who must give forth splendors of truth and doctrine should offer material for deception or sustenance for vanity.

I omit for just causes other titles and obligations that lead me, as if by the hand, to place through Your Lordship into the hands of your progenitors this small work on the excellences of the Venerable Fr. Francisco Suárez, Doctor Eximius: for thus in them, as in such a subject, the devout and affectionate yearnings of the will shall supply the neglects and inelegancies of the understanding, and the defects of this my imperfect labor; as also the most tender love and affection that his illustrious and pious house has for the same subject of this history, his books being of such value and praise that each letter of them furnishes material for an entire panegyric.

Wherefore with assurance I can say that both Suárez and I, who pride myself on being his disciple, though the most unworthy and least, and this history of his life, seek fittingly and almost by right his generous house. A secret force of grateful recognition carries them there, for ingratitude belongs to vile, craven hearts, when it is so

notorious that his house, and those who descend from it, so greatly seeks that the accidental glory of our common master may increase, piously believing that he is in heaven, endeavoring that his doctrine may extend and be established, and that devotion and imitation of his heroic virtues may grow. It is therefore due and just that I present the life of a Francis to those who with such deeds enjoy such a name, the son following the father even in this; St. Bernard moving me to do this, who, speaking of grateful souls, writes: Surely you will find that all, if I am not mistaken, have sung upon receiving a benefit, for example, for obtaining victory: for escaping danger, or for receiving the desired benefit of whatever sort. Thus many have sung, each for particular causes, lest they be found ungrateful for benefits. And thus my song is the present work dedicated to Your Lordship and through your hands to your parents, so as not to show myself ungrateful, as I said, and to be grateful for so many benefits mentioned; and for the special affection they have for my beloved Order.

This devotion to the Company and to our Eximius and great Doctor Your Lordship inherited from your father, and sucked at the breast and learned from your childhood from your pious mother, and it even seems an inheritance and as though originating from your most noble lineages. For if I consider you as a Ros, not only because Your Lordship's parents raised their spirit in it and were formed in virtue and spiritual exercises from their beginnings, communicating their consciences with those of it, but also because there is today of your blood in it; and there has been of this surname and of the family another, as seems to me very probable, who was a native of Girona, who having entered our Company came to be named and elected by the Catholic King, Don Philip the Third, for his notable gifts of letters, zeal, and virtue, Bishop of the holy Angamala Church, Pope Clement VIII imposing upon him a precept that he should accept that dignity, making him created Archbishop instead of Bishop, and

he was Archbishop of the said Church in the East Indies, of the Christians of St. Thomas: the Fr. Don Francisco Ros was called, as the historians of the life of this most virtuous, most learned, and most illustrious Prelate write; composed by Frs. Philip Alegambe and Juan Eusebio Nieremberg.

And if I look at him through the house of Ortafà, of which his maternal grandmother, Doña Jerónima Ros y de Ortafà, most devout to our Company, was, for this house recognizes an eminent benefactress, through the farm or estate and property that Don Luis de Ortafà of the habit of Santiago gave and bequeathed to this College, who many years ago ended his life in Madrid. And finally if I place my eyes on the family of the Requesens: good testimony of this truth is that the Company was happy to have had those two of its luminaries who illustrated it with their political, Christian, and religious nobility, with their wisdom, chairs and pulpits, and the most principal governments they occupied in the Province of Castile: these were the most Religious Frs. Francisco and Pedro Pimentel, most worthy sons of the Most Excellent Lady Countess of Benavente, of the twelve she had from the Duke Count her husband, Doña Mencía de Requesens, cousin of Your Lordship's parents. Madrid heard and admired them both, preachers to the Majesty of the King of Spain, Don Philip the Fourth, whose brother was the most eminent Cardinal and Archbishop of Seville, Fr. Domingo Pimentel, great ornament and most sublime member of the sacred Order of Preachers. The said Fr. Pedro Pimentel well knew this kinship, for when on a certain occasion, when he came to Catalonia having to go to Rome as Procurator of his Province, asking me: Where are you from; and I answering: From this town; he replied affably: I am from there too, because his mother and the family of Requesens originated from this county and town. Which is no small glory for it.

But not only did the tree of Requesens give such beautiful and seasoned fruits to the Company, but heaven wished to entrust another to it, sprouted from a different branch of the same tree; this was the Venerable Fr. Pedro Claver, native of the town of Verdú, which belongs to the Bishopric of Solsona in Catalonia, illustrious in sanctity, prophecies, and miracles both in life and after his holy death: a man so apostolic that for forty years he exercised the ministry of the Negroes in the new Kingdom of Granada, of whom he converted three hundred and fifty thousand Gentiles and many Moors, reduced many heretics to our holy Faith; he was most penitent, very humble, and of ardent charity; he died a virgin in the College of Cartagena of that Kingdom, a Servant of God saw his soul ascend to heaven the same night it was separated from the body: his body is preserved almost entirely incorrupt and without foul odor, as is related in his life, which Frs. Alonso de Andrade and Josep Fernández of the same Company wrote with elegant style and piety; who say that the said father's house joined in kinship with that of Requesens.

I give as a final argument of this same thing, and testimony, the Most Illustrious Lord Don Fr. Alonso de Requesens y Fenollet, most worthy Bishop of Barbastro of the Order of the Observant Friars Minor of St. Francis, who, for the favors and honors he did for ours, can be called Father of the Company; his Palace having been the common house of them, esteeming and favoring them so that even those who went to be ordained by his hand, and to be examined beforehand on the matters and points they had studied or taken courses in, he made examiners of the others who had come for the same reason.

Finally this affection and devotion to the Company made progress in Your Lordship, learning in it, with the virtue it seeks to teach and root in tender plants and its students, Latin, humane letters, and what you heard of the course of the Arts: and you will

carry it forward, particularly with our Doctor Eximius, looking in him, as in a clear and polished mirror, at those lofty means and dispositions by which even the most wayward young men make a royal road to true glory: to the happy passage he had. O how well beginnings are directed and governed when attentive eyes are fixed on the end! The sight on death, on the account, and on heaven, in the manner and stable perseverance with which Your Lordship's father exercises it in the particular Congregation of Our Lady of Succor founded in this College with Apostolic authority, in which are practiced the holy exercises of what they call: the School of Christ Our Lord, how can one fail to live well and converse in the world so as to go afterwards to enjoy blessedness? May God grant it to us. Amen.

Your Lordship's Chaplain and Servant in Christ.

ANTONIO IGNACIO DESCAMPS

PROLOGUE

LICENSE OF THE SUPERIORS

The one given by the Reverend Father Provincial of the Society of Jesus of the Province of Toulouse is as follows.

Faculty of the Reverend Father Provincial of the Society of Jesus in the Province of Toulouse

I, Jean Laliacă, Provincial in the Province of Toulouse of the Society of Jesus, give faculty to Fr. Antonio Ignacio Descamps, Priest of the same Society, Doctor of Theology, and formerly Professor in the Academy of Perpignan, Censor of the Faith, and Consultor of the Holy Inquisition, that he may bring to light the book whose title is: Life of the Venerable Father Francisco Suárez of the Society of Jesus, examined and approved by three Theologians of our Society. In witness of this faculty I have given these letters subscribed by my hand and secured with the seal of my office. Perpignan, June 2, 1670.

Jean Laliacă

SUMMARY OF THE PRIVILEGE

We, Jean Laliacă, Provincial of the Society of Jesus in the Province of Toulouse, according to the Privilege granted by the Most Christian Kings, Henry the Third, May 10, 1593, Henry the Fourth, December 2, 1605, Louis the Thirteenth, February 14, 1612, and

LICENSE

Louis the Fourteenth, December 23, 1650, by which all Booksellers and Printers are prohibited from printing books composed by men of the same Society without the permission of the Superiors, we grant to Juan Figuerola that he may print the book whose title is: Life of the Venerable Father Francisco Suárez of the Society of Jesus, composed by Fr. Antonio Ignacio Descamps of our Society. Given at Perpignan, June 2, 1670.

APPROBATION OF THE REVEREND FATHER Guillermo Boissieres, Rector of the College of the Society of Jesus of Perpignan, Doctor in Sacred Theology and Professor thereof in the University of the said Most Faithful Town, Qualifier and Consultor of the Holy Inquisition, and Synodal Examiner of the Bishopric of Elna.

By commission of the very illustrious Lord Francisco de Queralt, Doctor in Both Laws, Canon of the Holy Church of Elna, Vicar General and Official for the Most Reverend and Most Illustrious Lord Don Fr. Vicente de Margarit, Bishop of Elna and of his Majesty's Council, I have seen the Life of the Venerable Father and Doctor Eximius Francisco Suárez of the Society of Jesus, written by Fr. Doctor Antonio Ignacio Descamps of the same Company, and I judge that not only does it contain nothing that contradicts our Holy Faith and good morals, but rather it conforms in everything to them: and that for this reason, and because it is composed in a grave, pious, and pleasing style, and for the most singular and devout things it adds, drawn from authentic originals that had not yet come to light, if it is printed, with it will grow the devotion, esteem, and praise of so great a Servant of the Lord as was our Suárez, and it will redound to the greater honor of the divine Majesty, who has shown himself so liberal and glorious in him, as is well proved in the course of this

History; which without doubt will be useful for the universal good of the Christian and literary Republic. And thus I am of the opinion that it can and should be printed. In this College of the Society of Jesus of Perpignan, June 17, 1670.

Guillermo Boissieres

October 4, 1670

Let it be printed.

Queralt, Vicar General

I do not prevent for the King that the book entitled Life of the Venend Fr. Francisco Suárez, etc., composed by the Reverend Fr. Antoine Ignace Descamps, be printed and sold throughout the jurisdiction of the Court of the Sovereign Council of Roussillon. Done in Chambers this October 4, 1670.

Trobat, Attorney General

October 1670. Let it be printed. Fontanella

PROTESTATION OF THE AUTHOR

The Holiness of Urban the Eighth, on March 13, 1625, in the Sacred Congregation of the Holy Roman and Universal Inquisition, having brought forth a Decree, and confirmed it on July 15, 1634, in which he prohibited the printing of books concerning men celebrated in sanctity or fame of Martyrs who have passed from this life, whether these books contain miracles, deeds, or revelations, or any other benefits obtained from God through their intercession, without the recognition and approval of the Ordinary: and he wishes that things of this quality printed until now without this approbation be in no way held and taken as approved. The same Holy Father having declared on June 15, 1631, that eulogies of Saint or Beatified absolutely, that fall upon the person, are not to be admitted, although

those that fall upon the custom and opinion may be, with a protestation at the beginning that such eulogies do not have the authority of the Roman Church, but only the faith that the Author gives them. Insisting on this Decree, and its confirmation and declaration, with the observance and reverence that is owed to it, I protest and declare that none of the things I relate in this book or life of the Doctor Eximius, which I divide into two bodies, do I wish to understand, or that another understand, in any other sense than that in which things that rest on human authority alone are usually taken, and not divine authority of the Catholic Roman Church, or of the Holy Apostolic See, excepting only those whom the same Holy See placed in the Catalogue of Saints, Blessed, or Martyrs.

PROLOGUE TO THE READER

§ I.
THE REASON FOR THIS WORK IS GIVEN

What happens to many, who resolved to make a work compendiously brief, find themselves by various accidents obliged to enlarge it and surpass the short limits to which they bound themselves and desired to be restricted; I see executed in myself with regard to this History, which comes forth so complete and extensive: for my only intention being to bring to light the one that the venerable Fr. Juan Eusebio Nieremberg of our Company printed years ago, in one of the volumes he wrote of illustrious Jesuit men, of the life of the subject of it, Fr. Doctor Francisco Suárez, adding some few notes and notices that I had of him, and this so that it might more easily pass through hands and be seen by all, which could not be so, because those books are no longer to be found, and because, being so large and in folio, I judged with difficulty that this life could be had and such a man celebrated in sanctity and doctrine be known, many lacking the singular examples of virtues that are discovered and stand out in it, to be followed by posterity. I did not dare purposely to undertake it, nor aspired to more than to compose a brief summary of it, both because I see my talent as dwarfish, and that it required a

giant, and one who was a prince of eloquence, who was to speak or form a panegyric of one who is such in virtue and wisdom, and also seeing myself employed in many and different occupations in which the obedience of my Superior and charity toward my neighbor hold me.

But I had to change my intention, resolving to write and run the course of this History more at length, with the occasion that the special providence of God Our Lord disposed, whose very ordinary style is to begin great things with very small beginnings, and it was that Fr. Pedro Jerónimo de Córdoba, Procurator General of the Province of Castile, first cousin of the most excellent Lord Duke of Cardona, passing through this College to go to Rome, learned, I know not how, of my intentions, gave me notice, to have it greater, of what was printed and written of the Venerable Fr. Suárez, asking for it by letter from Fr. Paulo Marco de Santoyo, resident of the College of Valladolid, as I did, and obtained from this father that there be sent to me from that Province two manuscript relations of the life of Fr. Suárez; one, which is a brief compendium of it; the other quite long and copious, which Fr. Antonio de Arana composed. With such and such good guides I determined to set my hand to this work and begin the course of this History, so that it might not remain buried in silence and in oblivion, having to be, as I hope, so much to the glory of the Lord, of his Servant, and profit of souls.

If anyone reproaches me in it for length, diffuseness, or prolixity, citing that of Justinian: It is better to pour forth a few suitable things than to burden men with many useless ones. That it is better and more correct to propose few things, and to the purpose, than to weary the minds of readers with many useless ones that are not to the point nor speak to the matter being treated. To this it is answered that brevity should be sought in every kind of writing, when by it what is treated does not become more obscure, which is what the

other Poet said: while I labor to be brief, I become obscure. And in such a case the labor of readers grows and doubles, and in all ways that of those who write, even if they are inspired by the Holy Spirit, as is said in the second chapter of the second book of Maccabees: And for us indeed who have undertaken the labor of abridging, we have assumed not an easy task, but truly a business full of vigils and sweat.

This being set forth, I say that the matter of this History and the subject, which is to propose an idea of a truly wise man, instructed in the life of the venerable Fr. Francisco Suárez, most celebrated Doctor, no less learned than holy, is in itself fertile and abundant, and by the same measure, not so easy to treat: and the argument being difficult, whoever should seek brevity in it will necessarily find obscurity, and consequently labor both in the readers and in the one who writes: and it is not right that matter and history of a subject so renowned and of such importance be proposed with obscurity, principally when it is written not only for the learned, but for those who are still attending the schools, hearers of their masters, and also for more ignorant persons. Besides this, what is written being useful and coming to the case and occasion of which one speaks, it should not be judged long and prolix, and more so if it touches and moves the soul; because by cutting and abridging, the profit is cut and abridged: and the saying of Martial is true, and this observation which he discreetly placed and gave: Those things are not long from which there is nothing that you can remove.

§ II.
AUTHORS WHO HAVE WRITTEN OF FR. SUÁREZ, FROM WHOM THIS HISTORY WAS DRAWN

Because the truth and certainty of what is related is the foundation of the pleasure and utility that is drawn in reading it, I

shall place nothing here that I do not hold as true and certain; for all the things I say were learned by the relation of very trustworthy persons of our Order, or of others, or of seculars, who saw and observed them, and afterwards recounted them, availing myself to compose this History of the life that the Fathers of the Province of Portugal, where he died, disposed in Latin of our Doctor Eximius, the year after his happy passage; having lived in it for almost the space of twenty years: which life is printed in the first volume on grace, and in that on the angels, at the beginning of them, which, their author Suárez having died, were given to the press. I have likewise availed myself of that which Fr. Philip Alegambe brings in the book he entitled: Library of Writers of the Society of Jesus, under the word: Francisco Suárez; of that which Fr. Eusebio Nieremberg relates in the place I cited in Section I, who was the first to publish it summarily in Castilian: of that which Fr. Luis de Valdivia, Provincial who was in the Province of Chile, left written, as a note; and of that which more extensively than all the others Fr. Antonio de Arana, Rector who was of the College that the Company has in Villafranca, a town of the Kingdom of Galicia, wrote.

Of that which Valdivia disposed, a copy was sent to me from the Novitiate of Villagarcía, which belongs to the Province of Castile, where the original is in a manuscript volume that this father composed of different illustrious men of our Company. Of that which Arana labored upon, I had another copy, which I still keep, taken from the original that is preserved among the memorials and papers of the Archive of the College of St. Ambrose of Valladolid: the copy was made by order of the Reverend Fr. Miguel de Arbizu, Provincial then of that Province of Castile, to whom, declaring my intentions in a letter, I begged his Reverence that he would be pleased to order that life copied, and transcribed, by the means and care of the said Fr. Santoyo, it came into my hands.

Without these diligences I applied others. I wrote to Fr. Antonio del Campo, Rector who was of the College of Granada, whom I knew and dealt with in this one, on the going and return from Rome, the year the last General Congregation was held; he gave me notice that in that city, homeland of our Suárez, there were many relatives of his, and among others, a nephew, heir of his house and family, called Don Juan Suárez de Toledo y Obregón: to this gentleman I wrote various times, informing myself very particularly of his parents and grandparents, and of other points, to which he responded and satisfied completely and exactly, as will be seen in their places. I also wrote to Rome, to all the Provinces of Spain and Portugal, to various grave and elderly Fathers, and among them to the Reverend Fr. Gaspar de Gouveia, Assistant who is today in Rome for the Provinces of Portugal and the East Indies, who was a disciple of our Doctor Eximius and with whom he lived more than six years in the College of Coimbra. And all this to have all the possible and true notices of Suárez, with which, and with those I found in different authors and very grave persons who speak of him, I gave beginning and end to the History of his life; whose fabric has been woven from the said materials, and from many other and various relations that came into my hands and were sent by men of great authority and credit.

I can affirm with all truth that the diligences I have applied to ascertain everything that pertained to my intention and argument have been more than ordinary: and I can also say with the same certainty that beyond the diligences I have made and the much that by virtue of them I have written, there will be not a little that I have failed to attain, especially concerning his virtues, which with his profound humility he always sought to conceal with all care; although I follow in everything that is to be treated two kinds of writers greater than all exception; one is of those who wrote the virtues and deeds of

the venerable Fr. Suárez, who communicated with him and lived with him many years, and the other kind of writers is composed of the original and certain instruments from which what I say has been drawn.

Among those of the first kind I count the Fathers of the Province of Portugal, particularly of the College of Coimbra, who when the venerable Father had died, made the compendium of his life that is printed in the posthumous volumes cited: of the same kind are Frs. Juan Eusebio Nieremberg, Philip de Alegambe, Luis de Valdivia, and Antonio de Arana, whom I cited, who were all in our Company when our Doctor died; and to write his life they availed themselves of various original papers and sure relations from persons worthy of faith who knew and dealt with him most, to learn by their relation and testimony what they noted and saw in him in the course of their communication. So Fr. Arana affirms at the beginning and end of the life of Suárez in manuscript that he composed and did not print. To the second kind I reduce the different notices that, I said, I received from grave men whose faith suffers no doubt because it rests on such great authority.

From all these writers I have drawn the sure truth of this History, and as guides and masters of it I have followed them, so that I, as a debtor, have done no more than return punctually what I have received, so that exact punctuality may preserve for the narration the faith it deserves from its authors; although there were not so many and so qualified, the very pious and learned Fr. Nieremberg alone would suffice, not only renowned in erudition and letters, as the many books he has printed testify, but even eminent in sanctity, confirmed by heaven before and after his holy death with miracles that God worked through his intercession, which is related in a summary of his life and given to the press by Fr. Alonso de Andrade, in that which he

wrote of Fr. Francisco Aguado, in the ninth chapter of the second part of it.

§ III.
OF THE TRUTH & CERTAINTY OF THIS HISTORY

I have observed all that I have just said so that the faith and credit that is to be given to the truth of this History may grow the more, truth being the soul of any history; and what it recounts is the more worthy of faith the more grave and of greater authority is the person who says it, for his words deserve more credit. And therefore there is nothing more true, certain, and credible than the mysteries of our Holy Faith, because they are grounded and founded on the authority of him who says and proposes them, who is God, supreme truth and infallible. Since therefore the narration of the life of our great and celebrated Doctor rests and is founded on such great human authority, having been written by most faithful authors and those greater than all exception, as I said, and from whom this flows and proceeds, no prudent person who reads it can doubt regarding the truth, though he find it so prodigious and singular. For that must be the end of any historian, as Strabo well noted: The end of history is truth, and it is composed not for ostentation but for faith and truth. Therefore history must not depart from truth: and for honorable deeds truth suffices. For this reason Polybius said: Just as if one should gouge out the eyes of a living being, whatever remains of the body is useless: thus when truth is removed from history, all narration is useless.

Notwithstanding what has been said, I can fear that I shall have failed in this work, without wishing it, in something, and even in much: and even in this I subject it to the correction of the reader, esteeming, and not a little, that he look at it with the censure of the

learned rather than with the affection of a friend, since my small means will have been the cause that neither the one nor the other equals my desires: and judging that some things may be lacking because they have not come to my notice, and others may not be so certain, of the accidental ones, because the relation of those who depose them is not always so in these: a defect from which any human history is not entirely free, or at least is exposed to it; although this does not harm its relevance. For what Parasius observed: The historian false in one thing is reputed false in the rest, is true when the error is in the substantial part, as the same author declares; or when the error or falsehood originates from malice; and not from those accidental ones that are incurred through inadvertence. For otherwise no human history, even those written by the Holy Fathers and Doctors, would deserve to be believed; for it is evident to whoever reads them, as the most learned Carmelite and Master Fr. Juan Bautista de Lezana noted, that there is none, apart from the sacred and canonical ones, that does not have some fault, error made through carelessness, negligence, or inadvertence. For this reason the most eminent Cardinal Baronius wrote these words: But if on account of one error or another found in the lives of holy men we should say that the rest that remain lack faith, surely we would bring almost all the lives of saints into the greatest danger, since in almost all something can be noted that seems in need of correction; and it is the singular prerogative of the Canonical Scriptures alone that in them all things are narrated truly and unshakably, and especially when in the rest they have other supporters.

I said above that I left it to the correction of the reader, the fault he finds, because if this work should come to light a second time, it is important that he enjoy it more reformed than applauded, improved and corrected, rather than with errors and defects, even though materially and inadvertently committed, for even to flee and

avoid these I have sought as much as has been possible for me to follow other very learned and understanding writers; supposing that my only intention in it has been for the greater glory of God, service and utility of Christendom, promoting those who see it to the praises of the Lord who gave us such a great man and his Servant; and to the imitation of his virtues and exemplary life; remembering what Christ said: He who speaks from himself seeks his own glory.

§ IV.
OF THE STYLE OF THIS HISTORY

The style and language I have sought to be such, I know not if I achieve it, that neither the wisest and most understanding despise or scorn it, nor he who is not very learned fail to understand it; clear, proper, and clothed with a decent adornment, since I offer the life of a Doctor who, being so Eximius, the style of his writings is for all who pursue the studies of which they treat: and having been of such illustrious sanctity, it is fitting that all see and know his clear examples, and that they look at themselves, as in a polished mirror, in him, not only the student and disciple, but also the master, the professor, the doctor, the religious, the secular, and any Christian, to portray in themselves his heroic virtues and take from them splendor and light, being so illustrious, so as not to err, not only in doctrine and in his writings, for which that also serves, but not even in the manner of living as is required and must be followed by one who is or desires to be a truly wise man: whose idea I ponder and represent, painting it with the rough brush of my pen in the glorious deeds of Suárez, united with his singular doctrine; for it has been jointly my intention to teach those who read this History, especially the learned, who bear greater obligation for having greater knowledge and light, the manner in which they must succeed in being truly wise and attend

the school of perfect wisdom; what their obligations are, and what virtues they must embrace in their actions and competent exercises. All of which can be learned in the teaching I give in this history, attached to the marvelous and imitable life of Suárez, who is an exemplar of most perfect science and of a truly wise man in his examples and in his books, with whose deeds the doctrine I place here is woven and linked: and to whose heroic works my words, leaning upon them, must with Divine favor be encouraged to ascend much and gain very great force.

For this reason I did not care much to follow the style and rigorous laws of a History that some have wished to be inviolable; in which, among others, the historian cannot divert himself to any moral ponderation: because when that might be inviolable in the histories of profane men, it ought not to be so in those of the saints or great Servants of the Lord, as is proved by the authority of so many most learned men, ancient and modern, who followed this style in the lives of the saints they wrote: in that which he composed of St. Paula, St. Jerome; of the six parts, five he spends in moral ponderations and numberless places of Scripture, and no one will say that this is superfluous, nor will dare to qualify or censure it with the name of trivialities. Rather there is scarcely any ancient saint who has not observed this style, writing the deeds of the saints their contemporaries in oratorical or exornatory mode; and most of the modern writers I have read, who are not few, followed it. Thus are the lives of St. Isidore, of St. Hyacinth, of the three Margarets, of Fr. Master Juan de Ávila; and those of our Fr. St. Ignatius, St. Francis Xavier; those of Frs. Baltasar Álvarez, Luis de la Puente, Pedro Claver, and many others.

And if with all this it should seem to some critic a bad and reprehensible custom in History, such a style, that same one will also reproach St. Athanasius in the life of St. Anthony the Abbot, the cited

St. Jerome in the lives of St. Paul the First Hermit and of Malchus the captive; St. John Damascene in that of Sts. Barlaam and Josaphat; the Venerable Bede in the History of the saints and holy women of England; Theodoret in the History that he gravely entitled: Religious, of the holy hermits of the Thebaid of Egypt. Which ones, performing the office of rigorous historians of the lives of saints, were not content to narrate their virtues and deeds in the manner of relators; rather with acuteness and utility they ponder them gravely, and in a magisterial way they authorize them, setting, to entertain the reader sweetly and not bore him, with the golden thread of the history of the saint, the precious stones of the sentences of Sacred Scripture or their own.

This Theodoret does with great eminence in his Religious History. He gives it this just title to differentiate it from profane or secular history, where marriages, embassies, various successes of fortune, conquests of kingdoms, battles, victories, and triumphs are treated: in which let us leave the chroniclers to follow Livy, Diodorus Siculus, Hegesippus, Plutarch, and other moderns: in religious history, however, or the life of a saint or man renowned in sanctity and in divine letters, I left and shall leave myself to be guided by those lights, and by other grave and modern authors whom all esteem as celebrated historians; and thus this style, with such imitation, will not be reprehensible, although it does not escape me that one style is not for every palate. For there is neither flavor that pleases all tastes, nor pen that suits all judgments. For as in faces, not all features seem good to all, nor in clothing all colors, so in styles: what pleases me displeases the other, and perhaps none is culpable.

All the more so since even in the histories of profane men that law has no firmness; for aside from the fact that the definition of History is: Narration of deeds done with censure or praise, narration of actions and deeds, praising the good and censuring the bad; among

the divisions of History is placed: History of exhortation, persuasive, exhortative history; and it is said of its end: Whose end is, by the example of virtue proposed, to exhort the reader to imitation. Which has place especially in men noted for virtue; whose histories must be written and read with desire to imitate their examples, and in order to that end these must be pondered, at least the most celebrated ones.

What St. Augustine noted comes naturally here: What does it profit to occupy time with continual reading, to run through reading the deeds and writings of the saints, unless by chewing and ruminating we drink their juice? And because not all readers are capable of drawing this juice of which St. Augustine speaks, nor of pondering duly the deeds of the saints, it is well that the author who writes them should try to do it. That was the same reason that the very spiritual and learned Fr. Master Luis de Granada gave for having written, as he wrote, the life of the Venerable Fr. Juan de Ávila; which after him the Licentiate Luis Muñoz gave to the press, with various moral ponderations that can be seen in it, and which I mentioned above.

And thus let no one be surprised if moral discourses, teaching of customs, spiritual and civil counsels are found in this History more frequent and less brief than the impatience of desire will suffer in some, which, being hasty, would wish to arrive at the end without passing through the middle; and here to know the events without more fruit from them nor from the art that teaches how to write them: business of as little workmanship as profit, where neither the mind gives proof nor the pen. The masters of good speaking or speech, to whom it falls to give laws of writing well, not only permit but require these sallies, which they call digressions, which even when they are outside the cause help it; and in the life of illustrious persons with more freedom, because the end for which they are written requires it, as our Martín de Roa observed, adding that the narration

of things must be brief and clear; but that of persons must be enriched with the ponderation of their deeds, with their causes, with their intentions, with the variety of their affections and effects, with the imitation of their examples, which consists not only in relating them but in accommodating them to the time, to use, to persons, and to their necessity.

I finish this paragraph observing that sometimes I have sought, because the narration of some case requires it, to use a loftier style, though for that reason the reader will not find me more obscure, always priding myself on being more an imitator of the Sun than of the Eagle, for if the latter when boldly it raises its flight hides itself from the sight of one who attends it carefully, the former in a more sublime sphere is not lost to the eyes of one who looks at it: whence I draw that the clear and the lofty are not opposed, except in bodies of light not penetrated. I note likewise that in some words, letters, or manner of writing I follow the new usage and variety of authors; such as using the letter u for the disjunctive particle, and e, seeing it already in the moderns, such as removing the h from the beginning of some words or placing it in them, finding that both things are practiced; and I also avail myself many times, in place of the Greek y, of the small j, as when it is a conjunction; and in others, for authors now availing themselves of one and the other way of writing, and on page 100 I took this word: verses for rhymes, understanding that there were four of these, as there are, contained in the two hexameter leonine verses that I cite there: for having used that same term the Most Illustrious Lord Bishop Don Juan de Palafox, who relates the example I narrate on the cited page, in the book he entitles: Light to the Living, etc. Although that word or term verses can be taken for lines, which together number four. I can say that I use no word that I have not examined and found in classical and grave authors, ancient and modern; these are accustomed to add and enrich native languages

with new ones: I also avail myself of various sentences and places from Saints and learned writers, in imitation of the bees, which compose and fabricate their honeycomb from what they draw from different flowers.

§ V.
OF THE SERIES OF THIS HISTORY & OF ITS DIVISION

I shall recount the illustrious deeds of Suárez in such a way that nothing is inverted, nor moved, nor postponed, but that the series and order of the times in which they occurred be preserved in everything, as historical narration requires. What is written in this work I have divided into seven parts contained in two bodies or volumes, for being so many and such and so great the excellences of Suárez, they could not fit and be compressed in one alone, the other three in the second, which is already being printed.

In the first Part I speak of his homeland and of his grandparents and ancestors, and of what happened from his birth and education until he was ordained a priest, exclusively. In the second I treat of the employments he had, being a priest, and of the resistance he made to the honor of having been named by the Catholic King to hold in Coimbra the Chair of Prima of Theology. The third manifests the rays of wisdom and sanctity that he scattered during the many years he held the said Chair. In the fourth is related how, having retired emeritus from it, he went to Lisbon, where he ended his days with a happy and holy death; which was an echo very correspondent and fitting to his life, and pledge of the eternal one he enjoys, as may be piously believed from that. There is described in the same both the portrait of his body and that of his capacity and genius; and the quantity and quality of his writings are pondered. The fifth occupies

itself in proposing his heroic virtues and various examples that he left us of them, and in showing his perfect and true wisdom. In the sixth I make mention of the human and Divine testimonies of his greatness in doctrine and sanctity: of the honor and glory that God has given him on earth and in heaven; of the marvelous and miraculous cases that he worked in his person and through his intercession in others, both in his life and after his happy passage. And finally in the seventh I ponder the marvelous resemblance that our Doctor Eximius had with the Angelic Doctor, St. Thomas Aquinas.

In all these parts it has been my intention to prove and let it be seen how Eximius and great Suárez was in what a person can be and be praised for, which all usually reduces to three heads: to the goods they call of fortune, to those of body, and to those of soul. Likewise I distribute what pertains to him in three times: before his being and life, what in his life, and what after it, considered dead. I form his eulogies before his life through his nation, homeland, lineage, forebears, parents, relatives; both to show in this how well and brilliantly he responded to their clarity and nobility, and because it redounds to no small glory of the Province or Kingdom and city where he was born and raised, and of the most illustrious families that are today linked in kinship and blood with the most noble House of Suárez; of those from whom the great subject described in this History traces his origin: which would suffice to magnify them, were they not in themselves so illustrious, through him from whom they receive new brilliances and splendors. So brilliant were those of his examples and doctrine, as will be proved in the course of this History of his life, detaining ourselves in his four ages of childhood or boyhood, adolescence or youth, and the manly and aged: in which those goods of fortune and of body that he possessed and enjoyed, as perishable and fleeting, he always directed to virtue, as so wise.

For no one merits this title nor is justly praised for having many riches, nobility, power, honors, but for being richer in virtues among riches, or having despised them to be more perfect; and that in the midst of power he be more courteous and humble; among honors more honored for his benign, peaceable, and docile manner; and among the various insignia of his most illustrious progenitors he stand out and display himself more noble with the proper ornaments of wisdom and sanctity. Which with the enhancements and perfection that will be told, Suárez achieved.

The aforesaid seven Parts I also divide into diverse chapters, which I have sought not to be very long, for the relief of the reader. I make this partition although the Greek and Latin historians, and of the moderns some, have not practiced it in their works; because already in our age patience is lacking to read an entire book without distinctions in which the reader may rest. To whom I earnestly beg that he neglect my words and attend to the rare examples he will read in this renowned life, equally holy and admirable; for the only target I have had, as I noted, has been that God be praised in the heroic deeds and singular wisdom of Suárez; and this great man imitated in his virtues. And everything I say in it I surrender to the correction of our Holy Mother Church with the humble docility that one who desires from his heart to be held as her obedient son owes.

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BOOK ONE
FROM HIS BIRTH UNTIL HE WAS ORDAINED A PRIEST

CHAPTER I.
OF FATHER SUÁREZ HOMELAND AND OF HIS PARENTS

In the most southern part of Spain, not far from the coasts of the Mediterranean Sea, lies the renowned City of Granada, from whose name that entire Kingdom takes its own: it has its seat in that Province which the ancient Cosmographers in their first division named Baetica, after the most principal river that runs through it, called in the vernacular Guadalquivir and in Latin Baetis; and the Moderns call it Andalusia, giving it its name, though altered, from the Vandals who dominated it in past centuries. This Province was judged by Strabo not only as the most ancient, richest, most learned, and civilized of Spain; and by Homer, a Gentile author, in a fabulous hyperbole, such are its delights, as the eternal homeland of blessed souls; but also by the wise Solomon, under the name of Tarshish, as the most fortunate in the world in the abundance of gold and silver and merchandise of great price, as grave authors note, which our

Gaspar Sánchez relates in his commentary on the tenth chapter of the third book of Kings.

For this reason there are and were so many cities that Andalusia embraces, so populous and so rich: the said Kingdom alone counts thirty-three, and more than sixty towns, without the villages, which are many. Granada is the principal one of it, which in beauty and grandeur is one of the most celebrated settlements that honor Spain and enrich it: and in natural advantages there is none better in all Europe. This city is today qualified by a most grave Metropolitan Church, seat of its Archbishops; the illustrious and royal Chancellery, which making it a Court, governs in Justice all Andalusia; the Most Holy Tribunal of the Inquisition, support of the Faith in that entire Kingdom; a learned, numerous, and brilliant University, in which all faculties and sciences, human and divine, are professed; a great and illustrious number of Communities of different Orders; and a greater one of most noble families of Knights and Lords; beautiful and magnificent buildings, fountains, rivers, gardens, orchards, fields, pleasant groves, and everything else that makes the cities of the world renowned. Its celebrated plain is a flat and spacious field of eight leagues in length, four in width, and twenty-seven in circuit; populated with vineyards, olive groves, and cultivated fields with many places and houses of recreation, which form a most beautiful and most famous country.

All these grandeurs, all these advantages and excellences, it seems, did not have their perfect complement until Granada merited being Mother and Homeland of the great Subject of this History, this being, in the judgment of the most severe Censor, one of the things, if not the greatest, that qualify it: for in Francisco Suárez the world was to enjoy and know a light of the Church, a prodigy of wisdom, and an admiration of all Nations. For this reason the venerable Fr. Juan Eusebio Nieremberg well observed that among the great titles of

which Granada can justly boast, it is no small glory to have been the Homeland of this great Doctor and Master of his time: following the example of the ancient cities of Greece, which esteemed more having been Mothers of distinguished Sons than all the other titles that gave them name and honor. And thus it can also congratulate itself greatly for having had such a Son, when better than Greece its own, he illustrated it with his doctrine and with his life. And I give you a thousand congratulations, most happy Granada, for seeing that you are girded with so resplendent a crown, and that the illustrious blazon of your arms has been augmented with this new splendor of yours, and even of the world, honor of our age, credit and glory of the renowned Society of Jesus, wonder of heroic virtues, complete and consummate idea of sublime perfection.

Heaven having decreed to illustrate our Suárez abundantly and fill him with different graces with a very liberal hand, not only wished to honor him by giving him for Homeland a city so illustrious and of such great piety and religion, but even by communicating to him the splendor of the nobility of lineage: which although it is worth very little by itself before God, is usually very useful for having authority and esteem among men, who so prize it in this world. And however much the use of that temporal and political nobility may have it in bad opinion with some, and they say that it is licentious, ambitious, restless and troubling pride to peoples; it well used is without doubt the greatest natural jewel that was granted to mortals. Because it is that excellent and great thing that in the works of nature and human affairs shines and makes them admirable, and draws the eyes and desires of all peoples, not only civilized but barbarous; and it is that for which we worthily postpone wealth and even life. For which reason neither the Philosophers, nor the Historians, nor the Saints, nor Sacred Scripture forgot to notice this excellence in those persons of whom they treat. And thus it is not only licit but due to

make mention of the paternal and maternal nobility with which God adorned his Servant, who knew so well how to use it, uniting it with Christian virtue and nobility, which is the most principal, the true, that which lasts eternally, and which the Lord esteems in the just; and in them it stands out as gold in enamel.

Our Doctor was therefore illustrious, of a distinguished and most illustrious and most ancient family, legitimate descendant of the most noble Lords of Agosrín, who afterwards were Lords of Jocenaque, and today are Counts of Cedillo with the surname of Toledo and arms of one of the principal branches of the trunk of the tree and genealogy of this House: which by deriving from Suerperez de Toledo differs from others of the same origin with the patronymic Suárez. Francisco's parents were called Gaspar Suárez de Toledo and Doña Antonia Vázquez de Utiel; persons of great quality, who made it greater with their Christian and exemplary life, knowing well what St. Ambrose says, that to the seekers of the Court of Heaven the palm is not given to the most noble, but to him who runs best to attain it; and that in this race nobility, compared with virtue, has the strength of a child and stature of a pygmy, virtue alone meriting the title of great, immortal, and divine.

His parents gave him honor with blood; he did not stain it with infamous deeds: nor were they content to give him the nobility they received from their forebears, but they communicated to him the virtue and Christian customs that they knew how to teach him and he how to learn. Besides being so noble, they were also very rich and of substantial wealth, with which in the luster of their persons, in the raising of their children, and in the adornment of their family and house they conducted themselves with due brilliance. The least in them was having been principal by blood and prosperous in the goods of fortune; the greatest was having known how to be so through their virtuous deeds, which bring the treasures of grace. When Francisco's

father was a youth he devoted himself to the study of Canon and Civil Law, in which faculty he emerged very advanced, wishing, to employ well the time of youth and of his life, to join with nobility the other enamel of virtue, which is learning: for he who gives himself to this flees from idleness, from which all evils originate.

Gaspar Suárez de Toledo had eleven brothers, and the greatest fortune was that they imitated him in being very virtuous, taking the example from the first: five of these embraced the Cross of Christ, entering Religion; another, called Don Juan Suárez de Toledo, was Archdeacon, and the first, of the Holy Church of Almería, and Canon of that of Granada, by grace and appointment of the Catholic Monarchs Don Fernando and Doña Isabel: another of his brothers, who was called Baltasar Suárez, served Emperor Charles the Fifth in all the Wars of his time, in the Company of the Count of Tendilla, of the old guards of Castile, and he was likewise Paymaster General of the men of war of the Kingdom, Coasts, and Alhambra of Granada. Singular and good proof of the loyalty he would have with God and with his King, contenting himself with his own pay alone, when that of so many passed through his hands. He also had for sister Doña Felipa, Nun and Foundress of the Royal and most noble Convent of the Comendadoras of the Order of Santiago. Most happy lineage, which if for the greater part, as St. Jerome observes, the nobility of lineage is accompanied in many with villainy of customs, and pure and clean blood is wont to engender unclean thoughts, in this one such heroic and generous examples of virtues were manifested: that if those of Gaspar Suárez de Toledo and of his consort Doña Antonia were distinguished, with whom he married in the year 1542, having been born in 1500, to their imitation and teaching the splendor of them was recognized in the children that Heaven entrusted to them: four males and four females: the eldest was called Juan Vázquez de Toledo, the second was our Francisco, the third Pedro Suárez

Vázquez, and the fourth Gaspar Suárez de Toledo: and the daughters, Doña Inés, Doña Marcelana, Doña María, and Doña Catalina Suárez.

The first three daughters were and died Nuns in the Monastery of Santa Paula of Granada, of the Order of St. Jerome, with great reputation of sanctity, and the Religious of that Convent relate that from the tomb where Doña María Suárez is buried there issues a very sweet odor sometimes, argument of that which her life exhaled with her good examples, whose fragrance endures still: she was very humble, modest, and obedient; punctual and exact in attending choir, prayer, and spiritual exercises; those who dealt with her, who live today in that most Religious Community and were eyewitnesses of her virtues, celebrate her as very holy. Doña Catalina, who was the youngest, married Juan de Trillo, Alcaide and Governor of the Castles and town of Carcabuey. In this town she lived more than thirty years, exercising charity with such fervor that she sustained for the space of them all the poor and sick of that town, descending every day from the Castle to the place at twelve o'clock, with her servants loaded with food, medicines, and delicacies: and she herself went personally from house to house of all the poor and sick, giving them food and the medicines they needed, spending on this and on many other works of virtue and piety the greater part of her wealth, treasuring up in this way for Heaven and preparing the ascent toward the eternal dwelling, where she trusted those beggars fed by charity would receive and carry her, according to the counsel of Christ Our Lord through St. Matthew: Lay up for yourselves treasures in heaven. And his promise through St. Luke: Make to yourselves friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings. There lives today a great-grandson of this Lady so charitable and pious, married in the City of Andújar, called Don Juan de Valenzuela y Mendoza, Knight of the Order of Calatrava, Familiar of the Holy Inquisition of

Córdoba, Captain of Armored Cavalry, and Patron of the major Chaplaincy of the town of Carcabuey.

Of the four sons of Gaspar Suárez de Toledo and of Doña Antonia Vázquez, the third, who was born in the year 1550, died without taking a state, in 1570, and is buried in the Chapel of St. Francis of Granada, where those of this family are buried: the youngest, who as I said was Gaspar Suárez, and was born in the year 1558, having been left without parents and having studied Latin and part of Philosophy, wished to imitate the example of our Francisco in the same Religious life and Society of Jesus: he was admitted in the Province of Castile, where he proceeded with singular virtue; Our Lord inspired him and gave him desires to cross to the Philippines to convert and reduce to the light of the Gospel those blind Gentiles; but God wished to reward them as if they were works, taking him to himself even before entering the Philippines, on the road from Mexico to those islands, and with the common opinion of a Saint, humble, mortified, despiser of the world, and so poor that they found in his possession no other thing nor more possessions than a Contemptus Mundi, some disciplines, a hair shirt, and a rosary: which were all his riches and all his spoils; rich spoils of the Religious poverty that the Company professes. His death was much lamented because of the great hopes that his fervent spirit, his valiant and spirited courage, his robust bodily strength, his good genius, letters and studies, and his peaceable and amiable disposition assured that he was to be a renowned Apostle of those most remote and barbarous Nations. Fr. Francisco was in Rome reading Theology in the College when this his holy brother in blood and in Religion died: and our most Reverend Fr. General, Claudio Acquaviva, from the Professed House sent him the letter of his passage, the relation of his virtues, and the condolence jointly for his loss.

The first and heir of all the said four sons was Juan Vázquez de Toledo, who married a niece of his, called Doña Antonia Vázquez de Gumiel, daughter of a second cousin of the same Juan Vázquez de Toledo: this Lady's parents were Francisco de Gumiel y Vázquez and Doña Beatriz Pérez de Medina: they had seven children, four males and three females; of those the eldest, following the steps of his uncles, was also Religious of our Company, and died in it, in Salamanca most holily, having labored many years, in 1652, he was called Fr. Gaspar Suárez; the second was Don Bernabé Suárez de Toledo, an exemplary and virtuous Ecclesiastic and Canon of Palencia, where he ended his days in the year 1622. The youngest and fourth was called Fr. Juan de la Presentación, a Discalced Carmelite, a most perfect Religious, and he died being Prior of the Convent of Málaga in the year 1647. Of the three daughters the eldest and the youngest died; both proceeded with example of virtue, the former in the Monastery of Santa Paula, mentioned: the latter, a maiden without having taken a state; she was called Doña Beatriz Suárez de Toledo; and the other, Doña María Suárez: the second still lives, who is Doña Inés Suárez, in this same Convent; and so as not to offend her humble modesty I do not praise her virtue nor ponder the credits she has; it suffices to say that she proceeds with such retirement and such enclosure that she does not even permit her nephew to see her.

The third son of Juan Vázquez de Toledo, brother of our Francisco, and of Doña Antonia Vázquez de Gumiel, was Don Luis Suárez de Toledo, a virtuous Knight who succeeded to the house and entail, and married Doña Beatriz de Obregón y Acuña; he had from her only Don Juan Suárez de Toledo y Obregón, who is related to the principal lineages of Granada, is a Member of the Council of Twenty-four of this City, and possesses today the house and entail of the family of Suárez with the luster and esteem of his quality very well known, and of the splendor increased in it by his so celebrated and

holy uncle: The aforesaid Don Juan is married to his cousin, Doña Juana de la Cueva y Benavides, daughter of Don Rodrigo de la Cueva y Benavides, Lord of Gorafe and Alamedilla, and of Doña Gertrudis de Granada y Alarcón, Marchioness of Campotéjar, because this Lady married in second nuptials, Don Rodrigo having died, her cousin the Marquis of Campotéjar, of whom Doña Juana de la Cueva is stepdaughter, who is of the same surname of Granada. Don Juan Suárez de Toledo has from his wife Doña Juana two sons and three daughters.

CHAPTER II.
OF HIS GRANDPARENTS AND ANCESTORS

The greater the luster of Francisco's blood was and will be seen to be, the greater were and will be manifested the rays that shone in him of his virtues; and for that reason, before making an account of these and entering into their extensive field, I detain myself longer on his lineage, speaking of the nobility that is called Civil or Legal, which is of generous blood and honor that is attained through the graces and favors of Princes, to which some give the name of Political; which name others attribute to that which is acquired through virtue and letters, or good and praiseworthy customs. For if that was great in Francisco, this greater one stood out in him: this the long course of his life will prove; and the Civil will be shown by the book or tree of his Genealogy that I shall relate here, making mention of his grandparents up to the twelfth in the form and order set forth below; so that his virtue may be more enhanced and the fineness of his greater qualities be displayed; for so sublime was that which he had that we can truly affirm of him what the Great Doctor wrote of St. Paula: that if she was noble through her lineage, much more

illustrious through her sanctity. Noble by lineage, but much more noble by sanctity.

The paternal grandparents of our great Francisco were Alonso Suárez de Toledo and Doña Leonor González de la Torre, his wife. To know the reason why these Knights transplanted themselves and passed to Andalusia, it must be supposed that Granada was one of the first cities that the Saracens subjected to their empire in that their tyrannical invasion and universal flood that inundated Spain so lamentably; and likewise the last that shook from its neck the heavy yoke in which they held it for the space of seven hundred years, always the seat of the Moorish Kings, who among the many who dominated in that Province were the most powerful and feared; until the unconquered squadrons of the Catholic Monarchs Don Fernando and Doña Isabel freed it from that infamous oppression in the year 1492, raising on its battlements the standards of Christ and their own, and consecrating to the true God for his worship the profane mosques in which Muhammad, their false Prophet, had been blindly venerated by those Pagans. With which beginnings so happy in Religion, Granada grew in the beauty and grandeur that make it today so lovable and powerful.

The said grandparents of Francisco came therefore to live in that Kingdom when the aforementioned Most Serene Monarchs conquered the said city, Alonso Suárez de Toledo serving them in that war against the Moors; who, having been Majordomo of their Highnesses and a favored servant, for what his services merited, after the City and Kingdom of Granada had been conquered, he remained a resident of it with his House and Family, as one of its principal conquerors, with the charge of Paymaster General of the men of war of that Kingdom and Alhambra, afterwards serving Queen Doña Juana and Emperor Charles the Fifth in this same Office for fulfilling

it so well; and in the charge of Treasurer of the Knights and coasts of the Sea.

Francisco was great-grandson of another Alonso Suárez de Toledo, Jurado of the imperial City of Toledo, this office or charge is perpetual and a title from the King; only grave and noble people occupy it, and of Isabel Díaz de Puebla: great-great-grandson of Pedro López de Toledo, Chief Accountant of King Don Juan of Castile, second of this name, and of Inés Gaitán. This office was in that time of such authority that those who held it enjoyed through it the dignity of Grandees. This Pedro López was younger brother of Alonso González de Toledo, Lord of the Town of Jocenaque and of other inheritances, from whom descend the Marquises of Villamaína and Counts of Cedillo and many other most illustrious families.

Of Fernán López de Toledo, Lord of Jocenaque, and of Doña Inés Pantoja, our Suárez was fifth grandson; and sixth of Alonso González de Agosrín and of Doña Teresa López de Toledo, Lady of the said Town of Jocenaque. Sixth grandparents of Francisco were Gonzalo Alonso de Agosrín and María Téllez; whereby he came to be seventh grandson of Alonso Pérez de Agosrín, Lord of the town of Agosrín; and eighth of Ruy Pérez de Agosrín, Lord of that same town and Magnate of Castile; ninth grandson of Pedro Hernández de Agosrín, Lord of Agosrín, who had the same dignity of Magnate; and tenth of Fernán Nuño, whose was the aforesaid Lordship of Agosrín, and of Doña María García; eleventh grandson of Count Don Nuño Alfonso, Magnate and great Lord in Castile, most valorous and most faithful Alcaide of Toledo, Prince of its militia, and of Doña Teresa Barroso, his second wife. Of this Count speaks Don Fr. Prudencio de Sandoval, Bishop of Pamplona, in the history of Emperor Don Alfonso; and in the volume of the five Kings of Castile, on folio 179, and brings the testament that the said Count made in Toledo on the

fourth day before the Calends of April of the era 1607, which results in the year 1139.

Finally, the twelfth grandfather of Francisco was Adefonso Munio or Nuño, as they called his sons after him, who was present at the conquest of Toledo and was the first Lord of the mentioned town of Agosrín, by grace of King Don Alfonso the Sixth, as appears from the said testament; in which it is said that this Adefonso Munio was son of Count Don Munio Adefonso, and grandson of Adefonso González, great-grandson of Gonzalo Obéquez, third grandson of Obéquez Téllez, and fourth grandson of Tello Muriéllez, most noble Galician Knights of the same House as the most glorious St. Rosendo, Founder of the Monastery of Celanova, of the Order of St. Benedict, in the Kingdom of Galicia; whose lineage and house proceeded from the Kings of León, Asturias, and Galicia, as Don Mauro Castella Ferrer observes in the second book, eleventh chapter of the History of the Apostle Santiago: and is drawn from many other authors, royal privileges, and very ancient instruments. And in this consequence the House of Agosrín and Jocenaque is found to have the same origin as the aforesaid Kings, by succession and descent from Count Don Nuño, eleventh grandfather of Francisco, through legitimate male line.

But if his nobility through this line of his father, Gaspar Suárez de Toledo, and through this his surname was so great and so illustrious and pure, no less nor inferior is that which he drew through the line of his mother, Doña Antonia Vázquez de Utiel; and through that which he received from his grandmothers enumerated above: for speaking first of these, Doña Leonor González de la Torre, grandmother, as I said, of Francisco, was daughter of Don Alonso González de la Torre, Alderman of Toledo, and of his wife Doña Francina or Francisca de Moncada, originating or native of Catalonia, a branch sprung from the generous Trunk of Moncada, born of

Imperial and royal roots, as is seen in the tree of this most excellent lineage, disposed and ordered by Don Joseph de Pellicer y Tovar, descendant of Dapifer de Moncada, one and the first of those nine Barons and thunderbolts of war who fought, conquered, and expelled the Moors from Catalonia, being Captain General of the Christian and Catholic army, and serving and aiding in the conquest the holy Emperor and valorous Charlemagne.

Francisco's great-grandmother, Isabel Díaz de Puebla, was sister of Doctor Lope Ruiz de Puebla, of the Supreme Council and Chamber of the Catholic Monarchs, and their Ambassador in England; who arranged the peace between the two Crowns, marrying the Infanta Doña Catalina with Henry, Prince of Wales, as our Juan de Mariana writes: his great-great-grandmother Inés Gaitán was from one of the most noble and ancient families of Toledo: and all the other Ladies, wives of the other ancestors of Francisco; and among them, Doña Teresa López de Toledo was daughter of Lope Fernández de Toledo, Lord of Jocenaque, and granddaughter of Don Fernán Vicente de Toledo, Chief Alcalde of the City of Toledo, which in those times was a dignity of a Magnate; which in the judgment of grave and classical authors corresponds to what today are the Grandees of Castile. Which Don Fernán Vicente de Toledo descended step by step from Suer Pérez de Toledo, second son of Count Don Pedro Gutiérrez de Toledo, who served in the conquest of Toledo under King Don Alfonso the Sixth, and of Doña Jimena Muñoz, as is inferred from the discourse and Origin of the house of Toledo by the Count of Mora from the third chapter, section 1, folio 65, to section 8, folio 84, and earlier in the first chapter he shows the legitimate descent of the said Count Don Pedro Gutiérrez de Toledo from the King of the Goths, Athanagild, and from the house of St. Ildefonsus, Archbishop of Toledo: Suárez's sixth grandmother, María Téllez, was daughter of Tello Fernández de Guzmán; the greatness

and antiquity of the Guzmáns no one is ignorant of, and all know the singular luster that has come to their House for having given the world that star and brilliant sun of the Church, St. Dominic, founder of the most holy and most learned Order of Preachers.

Coming at last to the pure nobility of the family of the Vázquez, from whom, as I touched upon, his mother Doña Antonia proceeded, a clear argument is that this Lady's brother was Doctor Don Pedro Vázquez de Utiel, Archdeacon of the Holy and Metropolitan Church of Granada, Vicar General and Provisor of its Archbishopric, Qualifier of the Holy and General Inquisition, whose body neither suffers nor admits any but good and pure blood. He also had another younger sister called Doña María Vázquez de Utiel, who married Pedro del Mármol, Secretary of the King of Spain, Don Philip the Second; from whose marriage there is in Madrid very illustrious succession. All these three siblings were children of Juan Vázquez de Paradinas and of Doña Catalina de Utiel, sister of Doctor Don Francisco de Utiel, one of the first Canons that the Holy Church of Granada had, Vicar General and Provisor of its Archbishopric and that of Toledo, Chief Abbot of Santa Fe, a Dignity of that same Holy Church of Granada, and Qualifier of the General Inquisition. Juan Vázquez de Paradinas, Suárez's maternal grandfather, was brother of Licentiate Antonio Vázquez de Paradinas, Senior Member of the College of Santa Cruz of Valladolid, of the Council of the Catholic King in the Royal Council of Castile, father of Doctor Rodrigo Vázquez de Arce, President of Castile and Chief Clavero of the Order of Alcántara and Lord of the town of El Carpio; of Marshal Melchor Vázquez de Arce, of Don Alonso Vázquez, Knight of the habit of St. John, of Fernán Vázquez de Manchaca, Senior Member of the College of the Archbishopric in Salamanca, of the Council of the Catholic Majesty in the Royal Council of Castile; and of Juan Vázquez de Arce, Senior Member of the College of Santa Cruz of Valladolid, of the

Council of the Catholic King in the Royal Council of the Indies, and President of the same Council.

CHAPTER III.
THE MATTER OF THE PRECEDING CHAPTER IS CONTINUED; THE NOBILITY OF HIS PROGENITORS IS SHOWN AND PONDERED FURTHER

From all that I have narrated in the two preceding chapters, it is gathered that the tree of Francisco's lineage and Genealogy is not only most illustrious for finding in it such a multitude of Titles and different Dignities, but also Royal through so many Kings who beautify and ennoble it, and more so through the Saints who magnify and crown it; and it is clothed with new and pleasing enhancements for having originated from it our Francisco, and in him sprouted for the world such abundant and seasoned fruits of wisdom and sanctity, as will be seen in this History, to whom nobility so exalted was a motive of obligation, considering that it is not in man's hands to be born of noble or humble parents, nor to find himself with this honor that the world so prizes; which is usually to generous hearts, like his, a document that if they were born of good people, they should be one of them and not degenerate from the virtue of their forebears and from their glorious deeds, through which they merited that luster. For the stain shows more on rich and precious cloth, and the ugliness of vice on pure and noble blood. And thus Francisco was very worthy of having been from a family so illustrious, through his works so honored and perfect, that they qualify the nobility of his forebears and assure the credit of his own. For he who with his actions does not give proof of good blood very much places in condition the opinion of it and leaves very much to courtesy the believing of it: but

Francisco Suárez with his actions greatly accredited his lineage as illustrious and gave great testimony of this, following his Progenitors in virtue. And so that his nobility may remain more proved, I shall relate here the grant that the Majesties of the Catholic Monarchs, Don Fernando and Doña Isabel, made to Francisco's grandfather, Alonso Suárez de Toledo, of the estate of the town of La Zubia, which the following document contains, faithfully copied from its original, and says thus:

THE KING AND THE QUEEN

Licentiate Andrés Calderón, our Magistrate of the City of Granada and its territory, and Alcalde of our House and Court: praising the many and good services that Alonso de Toledo, our Majordomo, has rendered us, and those of his father, the Jurado Alonso Suárez de Toledo, to the Lord King Don Enrique our brother, may God have him; and those of his grandfather, the honorable Pero López de Toledo, Chief Accountant of the Lord King Don Juan our father, of glorious memory, whose soul may God have; and those of his forebears to the Lord Kings from whom we come: we have deemed it good to grant him favor, as by this we grant him the houses, lands, and olive groves that the Moor Muhammad Abonaudi had in the farmstead of La Zubia, territory and Jurisdiction of this City. And thus, as soon as this our document is shown to you, you shall deliver and cause to be delivered to the said Alonso de Toledo, or to whomever has his power to receive the said estate, so that he may hold it as his own, he and those who come from him, with everything annexed and pertaining to it, as the said Moor held and enjoyed it: for this is our will, and thus it befits our service, and do not act against it. Done in the Royal Camp of Santa Fe, on the 15th day of the month of January, 1492.

BOOK ONE

I THE KING. I THE QUEEN.

Juan de la Parra, Secretary of their Highnesses. This royal grace is an indication of the very singular quality of the Suárez family; because all the nobility of Granada has its origin from the Hidalgos who came in the company of the aforesaid Monarchs to win it: who immediately distributed the estates of the Moors among those Hidalgos who assisted them and accompanied them in the war; some of these were Francisco's ancestors: nor like them is there, nor has there been, any Knight who has had a more illustrious entry into that City. An argument of the same is what is practiced today and is in use, that for the claim to a habit of Calatrava or of another military order, the greatest proof there is is that the Kings have made grants of lands and estates to the progenitors, being the greatest sign of the nobility of him who claims it.

The same nobility and antiquity of the House of Suárez are also shown and revealed by the arms borne by its heir and Francisco's nephew, Don Juan Suárez de Toledo; which are a shield of four quarters: in the first and last, a Cross of Calatrava in silver on an azure field; and in the second and third quarter, a steel castle on a field of gold. The same arms are borne by the Count of Cedillo, a very ancient Title from the time of King Don Fernando the Catholic and Queen Doña Isabel. The reason for these two houses having the same device has already been noted in Chapter 2, and it is because the heirs and successors of them descend from two brothers; the Count of Cedillo, and also the Marquis of Villamaína, originates from the Lord of Jocenaque, called Alonso González de Toledo; and Don Juan Suárez de Toledo y Obregón comes and proceeds from a brother of this one who was called Pedro López de Toledo, of whom our Francisco was great-great-grandson. And not only these Houses, but all the others

that are counted in Castile, of Titles and Grandees of the surname of Toledo, are from one same trunk, whose Head and chief kinsman is the Duke of Alba: and this House of Toledo is so extended that of Titular families alone, of Titles and Grandees, there are in Spain thirty-six, and more than two hundred entails, as is proved in a particular treatise that the Count of Mora made and printed, which is entitled: Genealogical Memoirs of the House of Toledo. That of the said Count of Cedillo is of such esteem that it has given Spouses to various sons of those Lords who are called Grandees in Spain. So Eximius did God make the great Suárez in political or Civil nobility.

For greater confirmation, clarity, and understanding of what has been said until now, two points worthy of observation will close this matter. The first is that in Castile it is customarily practiced various times that some of the sons of a family or lineage, if they are many, leaving the paternal surname, take that of the Mother or of the Grandmother, and it is not as in Catalonia, where they always retain that of the Father, except that inheriting another's estate obliges them to avail themselves of and use other arms or surname. That was the reason why Francisco's older brother was called Juan Vázquez de Toledo, and to it was added another, which was having lived in the house of his uncle, Don Pedro Vázquez, Archdeacon of the Holy Church of Granada, his parents being gone, until he married and left his governance, for having been his Guardian. For that same reason some of Suárez's ancestors, putting aside this cognomen and preserving that of Toledo, took another, such as that of López, as we saw in Chapter 2, and also because in the Kingdom of Castile many patronymics are used; and these two surnames of López and Suárez are such, derived from Lope and from Suero; as Sánchez from Sancho, Fernández from Fernando, Pérez from Pedro, and many others, which custom has introduced in the Houses or Families, together with the proper surnames, as in this Suárez family it is that of

Toledo, for tracing its origin from Adefonso Munio, of whom our Francisco was twelfth grandson, as remains proved in the cited Chapter, where I said that this one was the first Lord of the town of Agosrín, and for this reason many of his descendants were called by the surname of Agosrín, following the ancient usage of not a few Lords and most illustrious Families, and even of the most sovereign and royal, who took the name of the Castle, place, town, City, Province, or Kingdom they possessed. Wherefore such houses are named Ancestral or of Known Ancestry from the soil or lands they govern and of which they are masters; or the same lands by the name of such houses or lineages: because sol in the Catalan language signifies not only the universal light that illuminates the universe, but even comes to be the same as in the Castilian idiom, suelo, or Land.

The second thing I observe is that the reason why not all who descend from the House and Family of Suárez, it being so noble, ancient, and principal, have not wished to use the title of Don, although those who are of it today use it, is because anciently that one was very little used; and thus the men of this Suárez House did not wish to apply it to themselves, but only the women who descended from it: from some years to the present it is more used, and most sign themselves thus, and for that reason I followed the said order, without this increasing or diminishing, having it or not having it, quality: because little account is made of it, especially if it is found in persons of little esteem and of new quality: for many Knights take and use the title of Don who are not as noble as others who have never wished nor permitted that it be given to them nor to sign themselves with it. In Castile they do not need new grace from the Catholic Majesty to have it; but they do in Catalonia, or that their nobility be declared in the Cortes. Some authors say that the aforesaid Title came to be lost in Spain on account of the Jews, who usurped it and placed it in their names; and that principal people did not receive it until those were

finished and uprooted from that Kingdom in the time of the Catholic Monarchs, in which time that title of Don began again to be used by noble persons and not by those who were not such. And from here will have arisen that it is a short time since this same custom was introduced in Andalusia, and that the descendants and heirs of this most noble House of Suárez practice it today: for, as I have said, he who is such is called Don Juan, and his two sons, of whom I spoke in the past chapter, Don Luis and Don Alonso; the daughters, Doña Beatriz, Doña Juana, and Doña Gertrudis: this one, being not more than eight years of age, is already a Nun in the most Religious Convent of St. Catherine of Zafra of Granada, a foundation of the Lords of Castril, a very illustrious and rich House of that City, with which that of the Suárez is very closely related: that Lady entered as a child into the said Monastery, where she perseveres gladly, occupying one of the nine places or positions that the said House of Castril provides and appoints for those who are its relatives.

I do not doubt that it will have seemed to someone that I have expanded excessively on the argument I have proposed and in the discourse that has so clearly shown Francisco's political nobility, but I may have some excuse if it be refreshed in memory that I had to fulfill what I offered the reader in the prologue, that in this first part the pen was to run through the goods of fortune, describing how Eximius God made even in them, though they be the lesser compared with the others, our Francisco; and among those are numbered the Nation, the homeland and lineage, the parents, relatives, and connections; and afterwards the birth, education, Masters, riches, friends, and the honors, of which will be spoken below and in their proper places. And I also expatiated so much on this point, omitting various motives that silence should well bury, to give this honor to the families I have touched upon, of having for relative a Subject so renowned as was Suárez, and to honor him with such great kinship, so

that from everything glory may be given to God, giver of all good and maker of the noble and the plebeian and of any other being: for the being of the family of Suárez being so illustrious, we can say of it what the erudite and eloquent Marcus Antonius Muretus affirmed of that of Foix, after having shown it in his panegyrical oration that he gave in Rome before the Pontiff Gregory the Thirteenth at the obsequies of the Ambassador of the Most Christian King Henry the Third and Archbishop of Toulouse, Don Paul de Foix: Either these things suffice to show the supreme nobility of the Foix family, or I do not see what could suffice. Either what is related suffices to manifest the supreme nobility of the family of Foix, or I do not see what could be sufficient; and to that of Suárez I apply the same.

CHAPTER IV.
OF HIS BIRTH AND EDUCATION

From such parents, then, so noble by their blood and no less illustrious by their virtue and great judgment, which is the Ne plus ultra—for there is as much distance between being noble and knowing how to be noble as there is between what is inherited and what is acquired; being noble is owed to fortune, but knowing how to be noble each person owes to his own actions—both rich in temporal goods and more so in those of Heaven, our Francisco Suárez was born in Granada on the fifth of January, one thousand five hundred and forty-eight, and not forty-nine as some have thought, when Pope Julius III occupied the Chair of St. Peter, and Charles V, the August Emperor, governed the Kingdoms of Spain together with the Empires of Germany, Henry II those of France, and the Society of Jesus was governed by St. Ignatius of Loyola, its Founder and Patriarch. He came forth into this common light only eight years after this Holy Order was confirmed in Rome, Our Lord providing it for His glory

with special providence in its very beginnings with sons who in its progress would so greatly honor and magnify it. It was the vigil of the Epiphany, the day he was born; and if the day of Epiphany is so called because the star appeared and manifested itself to the three Kings from the East, which was for them like a celestial tongue, according to the acute observation of the great Augustine, to make known to them the Infant and supreme King newly born in Bethlehem, Man and God: well may that fifth day also be called Epiphany, not only because its feast enters into the first vespers, which are usually more solemn, but also because on it there came forth into the light a Sun such as Suárez, who so illuminated the world with the rays of his writings, discovering and explaining in them with such singular clarity the profound mysteries of Christ Our Lord and of His Most Holy Mother, that it seems his pen serves us, after the manner of a tongue sometimes guided by the Holy Spirit, to make us understand and venerate them, although many believed, and not without foundation, as will be said in its place, that part of his wisdom was infused. He was born on a day on which the Church makes commemoration of St. Telesphorus, Pope and Martyr, as a presage of how he would defend the authority of the Roman Pontiff against pertinacious heresy, and of the burning desires he would have to suffer martyrdom in sustaining that authority and the Holy Catholic Faith, when the Heretics of England delivered to the flames his written name and the book he composed refuting their errors, of which we shall speak elsewhere, for Divine Providence arranges everything with particular design and purpose, and for it nothing happens by chance.

He was reborn through baptism to the light of grace in the parish of St. Scholastica, in which his parents' house was situated: already from that time the Saint took under her protection that Child who, grown great, would profit so much in the school of perfection and of letters, and who would be one of the greatest Scholastic,

Mystical, Positive, and Moral Theologians of his time. They called him Francisco, a presage of what Heaven would deposit in his soul; for if by the fullness of knowledge he would come to be a Cherub, by the fullness of divine love and by his most profound humility he was to be a copy of the Seraphic Father St. Francis. His parents raised him as nobles, God-fearing, adjusted to His law, not obscuring the splendor of nobility with the shadows that cover it and the darkness with which it is defaced by those who, under the title of the illustrious generosity of their blood, spend their lives in vices and profane vanities, as if nobility, being a most precious jewel, were not greater through virtues of the soul than through the antiquity of blood, and through one's own deeds than through those of others. Therefore that Poet said well in one of his satires: But what we ourselves have not done, I scarcely recognize as mine. I scarcely acknowledge as mine what others accomplished, even if they are my Progenitors.

But Francisco's parents, joining with civil nobility Christian nobility, and with piety and mercy the riches that God had entrusted to them, raised their son with such examples, and the rest as well, and with all possible care, directing the candid docility of his soul toward the end of his salvation. They were encouraged to raise him most vigilantly in holy fear and love of God, and in a lively desire and appreciation for the perfect keeping of His commandments, knowing how important it is that tender years should receive from their beginnings this first tincture of Christian piety, and remembering what the Holy Spirit teaches through the mouth of Solomon, who says: The young man will not leave in old age the customs of his youth; just as the thistle does not lose the thorns with which it is born, not ignorant that the devil makes in childhood a seedbed of the vices that destroy youth, strengthened by evil custom, which do not come to dry up even with old age itself. And thus they endeavored that in that age virtue should be stamped upon him and should shine

in him as natural, being like soft wax that easily receives any form: and they achieved it, because his nature seemed formed for the virtues, without any twisted actions or vice proper to that puerile age being noted in his childhood. He was never childish, nor in his first years was any childishness known, because from childhood he was old, similar to the holy youth Tobit, of whom it is said in his book that he never departed or deviated from the path of truth, nor was there seen in his actions any that could be characterized as childishness.

God rewarded this most pious solicitude of Francisco's parents by giving them such devout and good children, as I said in the first chapter; and one of their daughters, a religious named Doña María, died with such credit of sanctity that she has been seen to shine with miracles: Juan Vázquez de Toledo, who was the eldest, although a layman, let pass the occasions he had to occupy very honorable positions, if he had so wished, and in them to increase his house more in revenues: and no less was the labor and vigilance they put into the education of our Francisco, their second son, whom they loved most finely and tenderly, not only for the gentleness of his condition and for the meekness and sweetness of his good nature—a gift that greatly disposes and aids virtue, and that lasted in him until death, winning him universal love in all who knew and dealt with him —but also for some hidden force and secret presage that Our Lord deeply impressed upon their hearts, that he whom they raised and loved as a child, future ages would admire as a man; and that there would be fulfilled in him what the Holy Spirit says: That the wise son is the glory of the father who begot him—and thus the ignorant will be a disgrace, and much more so the dissolute and foolishly lost—and that there would be executed in them what God has promised through Ecclesiasticus and through His Prophet King: that good children are the reward of good parents. And when certain reports had not assured the goodness of Francisco's parents, it could be

gathered from him alone: for the goodness that the fruit has is an efficacious argument for believing that of the tree; and so that it might remain stable in the son, they took care to steep him in it from the moment the light of reason dawned in him: for goods that bring security from their origin are more certain. Streams preserve the flavor of their source, unless they pass through vicious veins: ancestry appears in horses, birth in men, unless depraved upbringing makes them degenerate. With use, poison loses its strength: and he who is raised with the poison of vices lives almost without hope of abhorring it. And what will evil custom not be able to do, if any custom becomes nature? From this it follows that since no one abhors what is natural to him, neither does he abhor what he is accustomed to. In those first years he began to learn the letters proper to them; at thirteen he knew Latin Grammar and the Latin language very perfectly: he fled from restless and unruly students and from those who did not join good customs with letters: for these without those are like a sword in the hands of a madman: his conversation was with the most recollected and devout and given to study; an apt means to be so: for according to Solomon's admonition: He who accompanies himself with the wise will be wise; and he who walks with the recollected and devout will be like them. He learned Rhetoric from Master Juan Latino, who taught it for more than sixty years at the University of Granada; and in it, as in Latin poetry, he was eminent: he left of this a very elegant book in grave and proper style.

As his parents' intention was to guide him toward the Church for greater Divine service, and recognizing in him an inclination to be a Minister of it—for to be suitable for it requires a vocation from God, not motives of interests or vain pretensions—he was named by his parents to two chaplaincies of which they were patrons; and he was given collation by Doctor Fonseca, Provisor and Vicar General of the Archbishopric of Granada, for the Most

Illustrious Lord Don Pedro Guerrero, its Archbishop, on the ninth of September 1558, at the completed age of ten years: he enjoyed them and the revenue they had until, leaving the world, he was admitted into our Society. Destined for the Church, he united with the study of letters that of virtue, distinguishing himself as equally modest and bashful; such a proper quality and necessary to those of few years, that Plautus considered the young man in whom this shame was lost to be lost himself: and experience shows that youth is usually lost through being too free, not through being modest; not through bashful nature but through excessively free nature. He blushed easily, so that he might have in his face the color of virtue: for this was the color a wise Philosopher gave it when he wished to paint it most beautiful. He was devout, tender, and pious, fond of prayer and other holy occupations, beginning already in childhood to give indications of what he would be hereafter and of the great virtues in which he would shine, it being evident in him that a good soul had fallen to him by lot, according to what the Wise Man wrote of himself, in which it seemed that Adam had not sinned, as was said of St. Bonaventure. Such was his modesty and composure, and such the rays and glimmers of celestial purity and holiness.

And as Our Lord intended to raise him to very high supernatural gifts, He wished to lay a foundation of choice natural gifts, endowing him with that gentle and mild disposition to receive good doctrine and teaching; with good understanding and great genius after the light dawned in him, as we shall see below, to learn and understand well anything that was taught to him, or to teach it himself to others, having become a Master; with great and happy memory to retain what he had once learned, without forgetting it; with calm and measured judgment, with natural modesty and gravity in his works and words.

All this was afterward perfected much more with grace, to which, reborn through baptism, he was so faithful a depositary that he did not lose it in the entire course of his life, as will be proven elsewhere. Divine Providence assisted him so especially that, although all human care joined together is not sufficient for this, the pious care that was applied to his upbringing profited not a little; and those gifts, of which he knew how to make good use, that God Himself deposited in his soul; as also the examples, which can do much, so near, so of the house, and more so of the heart, as parents are: whose love not only inflames but obliges imitation, from whose precepts Francisco did not depart. The first felicity of those who enter this life is honored and honest parents, and equal to this, and even of greater estimation, good Masters: those give them the being of men, these the better being of customs, and they seal in the understanding their opinions, their affections in the will. The most perfect disciple is he who is the most finished portrait of his master: and it is good fortune for both to meet, one who can teach him the best, and the other who can learn it. Of this felicity Francisco enjoyed, and no less those who were his preceptors, both in Religion and outside it.

But because very profound humility was necessary so that so high an edifice of wisdom and holiness as was to be raised in him might be secure, Our Lord wished to open the trenches by giving him that very modest nature, timid in his own affairs, this humble fear serving him as both bridle and spur; as bridle so as not to become vain or trust in himself in points so delicate, new, and profound as he treated; and as spur to run and turn to God, on whom depends success in actions and doctrine; which from his childhood His Majesty deigned to provide for him, furnishing him with persons who would help him in this, and in his upbringing would endeavor to guard him from bad company, which is the most harmful poison of the first age; and that neither inside nor outside the house should

there be any person who could transmit to him some taint of levity or less composure. And in truth, the danger of corruption and perdition of tender and little-warned souls is usually great in both places, and sometimes the harm that is disguised in some who eat the same bread and at the same table and enjoy the privileges of the same family is usually greater, such as relatives, tutors, masters, and servants, if the holy fear of God has not laid the foundations in them. Because in the minor of age, not yet grown, the customs of the elder are easily absorbed, and more if he is in government or direction and teaching: and thus greater must be the vigilance and caution of zealous and pious parents in this part, remembering the saying and deed of David, who only wanted good people to serve him: He who walks in the way without blemish, he ministered to me: and it is well that they understand that there is no greater enemy than a bad friend, particularly a domestic one: and that the greatest calamity a young man suffers is to strike up friendship with such a friend; for a young man badly accompanied and badly accustomed, all goes together; because bad company always or ordinarily brings bad customs, like the contagion of plague to those who deal with the plague-stricken.

This was the reason why Francisco's parents, like skillful gardeners, sought good supports for the tender plant of his childhood, so that it might rise straight to the summit of evangelical virtue without falling into the vices that eat it at the root: they knew wisely how much permission and license, lack of counsel, exemption from punishment harm youth and childhood: truly vices that rob youth, plague of the Republic, and thus as they are born from the carelessness of parents, they are executioners of their old age; and they escaped this tyranny by raising their son with such care and diligence that it appeared very well in the splendor of his life and customs worthy of such good teaching and of the nobility of his blood; Francisco having corresponded punctually, aided by Divine grace, to

that solicitude and caution of his parents, and accompanying himself with those who could profit him.

But if for some just cause he could not avoid the side of someone who was not as much a friend of peace as he, he showed himself no less constant in goodness and purity of customs than prudent and valorous. For at this time, happening to go down a street accompanied by an acquaintance of his, somewhat unruly and ill-tempered, this young man exchanged words with another: and passing from words to deeds, as unhappily usually happens, he gave him a stab, from which the wounded man died at once, without it being in Francisco's power to prevent it. The delinquent aggressor was so disturbed by the event that he did not know what counsel to take in that unexpected occurrence: for thus a crime usually frightens the guilty party by covering itself with such ugliness and by disturbing the interior tranquility of the soul. Our Francisco was no more than thirteen years old on this occasion, but as if he had been many, he had such manly fortitude, skill, and prudence of an old man that he freed his companion from the harms that could befall him, carrying him almost in his arms to a church, with which he brought him out of any danger safely. So much is innocence in itself, and so valiantly it shows itself even in the most troubled cases.

With such good education Francisco passed his childhood, and such flowers and fruits this fortunate plant, sprung from such sound and good root, sprouted in its beginnings: for similar ones are usually seen and produced when parents, after the tender age of their children, incline them to virtue and piety, which is easily imprinted on them then, and sucking virtue with milk, it comes to be made as if natural, easy, and savory to them: and as the gardener when the water is in the fountain, with only turning the key, guides it easily to the garden plot he wishes, where doing what the gardener desires, it also with its natural weight is at the same time walking and following, let

us say thus, its taste and inclination; not otherwise, writes the Doctor Maximus, parents who are skilled in raising and directing their children, when the inclinations of children are still in their source and the passions are just beginning to emerge, then it is easy to guide them along the path of virtue, and the child obeying the will of the Father who straightens him, it seems that he also fulfills and follows his own, because virtue is as natural to him; and the course and exercise of it has engendered in him facility and pleasure in following it; and those Proverbs are verified that the ardent zeal of the Apostolic Father Pedro Claver repeated in his talks: What is learned in the cradle lasts forever. And what is suckled with milk is spilled in the shroud. Thus Francisco experienced it fully.

CHAPTER V.
HE GOES TO SALAMANCA TO CONTINUE HIS STUDIES: OUR LORD CALLS HIM TO THE SOCIETY OF JESUS

The year 1561 was running, in which Francisco was no more than thirteen years of age, when having already completed his studies of Latin with many advantages, his father resolved to send him to the University of Salamanca to continue them in superior faculties, in what is the emporium of them. His father wished him to profess the faculty that he had studied, of jurisprudence, it seeming to him that if his son excelled in it, he could occupy distinguished positions, and he was even assured of some place in that royal Chancellery of Granada; or because he judged that this science was indifferent and apt for any state, secular or ecclesiastical, when it pleased Francisco to choose the latter, being of more advanced age: and that if the first son should happen to fail, he could succeed him and inherit, as the second, the mayoralty. He obeyed his father, who sent him to Salamanca with the

splendor of service and expense that suited his person, so that he would not be less in that city than the other students his equals in the treatment of himself, and that his nobility required; and so that he might be more encouraged to begin and continue the new career of studies he was undertaking in laws: he studied them for three years, listening to the most learned Masters of that great School: to which his father also sent for the same purpose his other sons, the eldest, Juan Vázquez de Toledo, and the youngest, Gaspar Suárez de Toledo, of whom we spoke in the first chapter: although the latter, before studying law, renounced the world.

Francisco's father knew well, being such a great jurist and learned man, that the studies of the sciences are the banishment of ignorance, unworthiness unworthy of men: perfection of the better and nobler part of man, reason, which entirely separates us from the villainy and vileness of brutes: death of idleness, which is the life and source of all vices, which alone erase the good luster of the soul and make us commoners and tributaries and even slaves of the vilest creatures: he considered likewise that studies are masters of childhood, guide of youth, and support of old age. To obtain such gains, then, and prevent the harms that happen instead of them, his parents directed Francisco, sending him to that most learned university, after having raised him with the care recounted in Granada, from where they also brought to him to Salamanca noble thoughts, proper to nobles and docile geniuses and to one whom the beauty of wisdom, Mother of virtue, attracts, both titles of true nobility.

All this time our Suárez proceeded with the virtue and modesty with which he had proceeded in Granada as a student. So much is a good habit worth. Bad companions and friends, who are usually in that youthful age the greatest enemies, because they come disguised, of those of few years, did not distract him; either because

he fled from them or because he protected himself with devotion when he could not decline their company, either in disputations or in forced occasions: nor did these corrupt him, which, being so many at every step, present themselves even to those who do not seek them, to turn youth away from the path of Heaven. He always lived modestly, composedly, recollectedly, showing in such praiseworthy and constant actions, and in such years and beginnings, no small signs that Our Lord had chosen him as an excellent and singular Vessel of election, in whom His divine grace would be perpetually preserved, as St. Gregory of Nyssa affirms to a similar purpose concerning the great Basil, his brother. And in effect he did not commit mortal sin in the entire course of his life, as I noted in the past chapter, and will be proven in its place with sufficient conjectures and grave testimonies. Which is a benefit of the Lord and one of the greatest graces, if not the greatest, that His Majesty bestowed in this life on those He especially loved and chose: for greater favor is it, and is granted to one by preserving him from the fall or danger of it, than afterward, having fallen, to raise him, if one considers the effect; as is verified in the Most Holy Virgin, preserved from original sin and exempt from any actual sin; for which benefit and singular privilege, through the mouth of David she renders thanks to God, telling Him that in this He had shown her very particular love. In this I have known that You favored me: because my enemy will not rejoice over me.

And although, as I said, that is a special grace of the Lord—because passions at that age usually raise such storms that without extraordinary providence youth will not know how to avoid shipwreck—nevertheless that solicitous care in guarding and defending so rich and celestial a treasure deserves the greatest praise and esteem; which we know our Francisco always had from the first years of his life: in which, even if the enemies and robbers of this most precious jewel are no more or more importunate, our lesser

knowledge and appreciation of it usually puts us in no small dangers of losing it and squandering it. And this is more to be admired and worthy that God be praised for such a miracle of His grace, that He kept Francisco so in himself and by His hand in such dangerous risks as the life of a young man of his years brings with it, noble, outside his homeland, absent from his parents, with the money he needed, with liberty in his steps and actions, in the midst of that which those who pursue greater faculties have, and particularly those who as disciples give themselves to the study of Law, as Francisco was doing at the time. But God wished, as an example of virtue and as a mirror in which all who profess letters should look at themselves, both students and Masters, Youth and Elders, Philosophers, Jurists, and Theologians, always joining, in imitation of his, doctrine with piety and preserving the celestial riches of grace: his entire longing having been the purity of his soul and advancing in wisdom; and he achieved it through sleepless affections and diligent studies. With which his early virtue was an antidote to age, if age is usually in other young men poison to virtue, not letting himself be overcome in childhood and youth, or in more advanced age, by the flattery of the world: he considered that life was brief, riches unfaithful, that beauty flees and nobility vanishes, and all human things deceive men: and thus he leaned toward divine things and loved Christian virtue; and to learn it and exercise it, he employed even the most doubtful years of youth in the studies of letters and in honest and praiseworthy exercises.

Our student had reached sixteen years of his age: it was the year one thousand five hundred and sixty-four, and because he could begin to run greater danger from the strength that the passions were gaining, Our Lord provided for him and chose him for Himself, disposing that in all his ages he should be His, and that the spiritual edifice of his virtues should grow more with the new state and perfection to which He called him. At this time Fr. Doctor Juan

Ramírez was preaching in our College at Salamanca, truly a living lightning bolt of Christian warfare and a brilliant one of our Order, skilled in undoing sinners; an Apostolic Man whose zeal in converting souls through the means of evangelical preaching undoubtedly revived in our times the spirit of Elijah; and whose words were so many arrows that set fire in the hearts of hearers, however hard and cold they might be. He preached in such a way in the souls of that flourishing youth of Salamanca, and with fruits so evident that they were felt in the many who asked to be admitted into different Orders; for in a single Lent alone, he populated them with excellent Subjects: through his sermons more than five hundred students entered Religion, which is the school of all virtue and wisdom of Heaven, no small number falling to ours, almost fifty being those who in that year were received in the College that the Society has in that city.

Every word of this Father and evangelical Orator was a bronze shot that passed through Francisco's heart, and a dart thrown by God that pierced his soul, his heart giving leaps and his conscience crying out to him to renounce the world, trample its pomps, turn his hand from the cadaverous pretensions of honors and riches, and exchange them for the pretension of the Kingdom of Heaven, which is true honor and permanent treasure; as that faithful herald of the Gospel pondered in his sermons; who, among other very distinguished young men whom he surrendered to Our Lord, was this His Servant, Francisco Suárez, desiring with longing his salvation and with advantages in the Society of Jesus: he frequented his sermons without missing any—for sometimes on the one that is left can depend the salvation of a soul, even if it be only one alone. And he used to say when he recounted his vocation as such a special benefit of the Lord, for it encloses in itself innumerable ones, that he never ceased to admire the zeal of that great Apostle and the efficacy of the

divine word that thus lords it when it wishes over our hearts and wills with gentleness and strength, without necessitating or violating them: and as if it had no resistance, he felt his own surrendered to the divine vocation that with powerful and sweet impulse was calling him to the said Society.

As the matter was well disposed in the clean heart of Francisco, the fire of the love of God and greater perfection that such a fervent Preacher excited easily took hold; and as the divine calling had nothing to battle with in Suárez, he likewise did not delay in trying on his part to fulfill and correspond with it: he went immediately to our College and gave account of his desires to Fr. Bartolomé Fernández, who was the Rector, a person of many divine and human qualities: he asked him with insistence and earnestness to fulfill them for him, and every hour seemed years to him; for such is what they have when they are from God, such longings. The Father Rector asked him the ordinary questions to ascertain the certainty of his vocation, and for greater satisfaction ordered him also to speak to the Consulting Fathers, as is customary, so that they might make judgment of his talent and whether he had it suitable. They held consultation among themselves, and all were of the opinion that he was not suitable for the Society, because he seemed to them of little health and strength for the labors of the Order, and of few talents and hopes for its ministries—for if those are lacking no applicant is admitted into ours, however noble he may be by his house and full of goods of fortune. Thus those Fathers judged prudently for the time being by what they could perceive externally. For men of qualities have already been rejected without those who for present circumstances gave them the refusal being condemned. Moreover our institute is for the few and chosen; multitude is a heavy burden that weighs down the Order and consumes it: and a few good ones are worth many not-such. And he does great injury to the Society who

puts into it persons who are not suitable for its ministries; like the Artisan who would build walls of stones and materials badly secured. And in such reception the Superiors must always prefer virtue and letters and persons of qualities to those who do not have them, however noble they may be and abundant in the goods of this world.

CHAPTER VI.
HE DEPARTS FOR VALLADOLID: AND WHAT HAPPENED UNTIL HE WAS ADMITTED INTO THE SOCIETY

This response did not discourage Francisco, nor did seeing himself judged as not suitable for the Society cool his vocation and his desire by one point, because it was so firm and lively; rather, taking new strength from that resistance, like vigorous agents, in the manner of a great fire with little water, he resolved to seek the Father Provincial, wherever he might be, to test whether he would have better dispatch in his tribunal than he had had in Salamanca. So highly had he conceived in his soul that to serve God truly and look after his salvation, it suited him to embrace the state of Religion, where this is attained more perfectly and with greater security. It is a special benefit of the Lord to draw a soul from the world before it knows it and becomes entangled in it with its deceitful snares, and not to wait for it to leave Him: and to find oneself and to live in the midst of so many and such furious tempests as arise in the turbulent sea of this world, not in the gulf of the world but in the port of Religion.

Suárez could well, with the discouragement of that response, have set his eyes on another order, where it is very probable they would have received him upon his asking it: but Our Lord, who with very special providence wanted him so that he might honor the

Society, as being so new and in need of great Subjects, inspired and encouraged him to seek with more than ordinary diligence to quickly obtain what he had desired. And so it must be when God calls for some enterprise, that we must not stop until we achieve it, applying all possible means; and more so in the matter of choice of state and vocation to that which is in itself holiest. For many times if one does not respond to it, it comes to cause notable harms in the spiritual and temporal; and even eternal, when it was left through our fault and tepidity.

The Provincial of the Province of Castile was Fr. Juan Suárez, whom the venerable Fr. Luis de la Puente calls a holy, spiritual, prudent man, much experienced in the government of souls, in chapter 27 of the life he wrote of Fr. Baltasar Álvarez; and speaking of his style, he says that it was always grave, concise, and sententious. All was fulfilled in this case of Francisco's entry into the Society: he went to Valladolid in search of him, where he was at this time; he proposed his desires to him, he made pleas to him, now with tears, now with entreaties, now with promises, that he admit him into his holy Order: he represented to him as proof of his true longings that journey he had made from Salamanca to Valladolid, which is twenty-two leagues, solely for that purpose: and in this manner he accumulated all the reasons that Our Lord inspired in him and that his fervent spirit dictated to him, encouraged by divine grace. For, as it is the enemy of everything that is delay, according to St. Ambrose's observation, it infused and persuaded him to such repeated and swift diligences. Francisco knew that his calling was from God, and for that reason he obeyed it with such constancy, promptness, and punctual vigilance: for, as St. John Chrysostom pondered, not a single moment should its execution be detained, if it is known. In the manner that St. Peter and St. Andrew and the Sons of Zebedee, upon hearing the vocation of

Christ Our Lord, immediately left their nets and their father and followed Him.

Who would not be moved and admire seeing a young man in the flowering age, with the hope of being able to be worth much and rise so high in the world, founded on the nobility of his blood, on the merits of his Progenitors and on his own of virtue and letters, tread upon all the honors that the world could promise, to follow evangelical humility and seek Christian poverty with as much solicitude as the ambitious man of vain honors and the merchant anxious for riches would apply to find it? Having heard Francisco, the Father Provincial ordered him to manifest his desires to the gravest Consulting Fathers, so that the resolution might be better achieved; the one that all had in the consultation was like the one that the Fathers of Salamanca had had in theirs, judging from his excessive modesty that he showed very short capacity for the studies and ministries of the Society, and that he did not have or reveal considerable talent for it, it seeming to them that his genius did not then shine, and thus they were all of the opinion that he not be admitted, as useless.

Twice we see Francisco Suárez judged, by the opinion of religious and prudent men, as inept for the Society, he who so honored it with his virtues and doctrine; and he who was the common Master of these ages and will be of those to come, held by those Fathers as insufficient to be one of the ordinary disciples or Jesuit students: so that we may attribute his entry and election entirely to divine disposition, not to human judgment or prudence, like the conversion of the world accomplished through fishermen, vile in their eyes, making them so wise from ignorant, attaining this honor, having received them into His sacred Company, Christ, and having followed Him, as He had promised them through those words: I will make you to become fishers of men. This happened in

some way with Francisco, to whom God communicated such capacity of understanding and so much wisdom after having followed His Son and entered into this His minimal Company, that he has deservedly been given that honorific appellation, although he was not judged suitable when he sought to enter it, to be counted among the domestic disciples and common ones of its School.

The Father Provincial Juan Suárez heard the opinion of his Consultors, whose manner of speaking was with mysterious and as if prophetic sentences, and moved by a superior spirit against what human prudence then persuaded, he said to them thus: I, my Fathers, do not cease to respect the opinion of Your Reverences; but in this case my will takes me where my understanding does not incline me, I cannot cease to follow the interior impulse and strong one of God, more than the free judgment of passion and other affection of those present. I feel that the means this young man has chosen, even with the great modesty he now shows and with the small hopes that his qualities and talents found for us, must serve to make him a great Master of the world, light of all the Church, and one, if not the greatest, of the greatest torches or luminaries of our Society and sacred Theology. With this impulse he resolved against the opinion of all those very grave Consulting Fathers, and even perhaps against his own feeling, looked at only with the eyes of human prudence, to receive him into the Society. Whether this was said by chance or with more than human reason and discreet prudence, let the effect declare; for I can well affirm that the same Father Provincial assured afterward on many occasions that he had had on that one so superior an impulse of the Holy Spirit that it seemed more that it carried him than that he went with full power and will. For if Jacob, having traveled many leagues when he was returning to his homeland, wrestling with an Angel who represented God, multiplied prayer and tears to obtain his blessing, in order for Francisco to obtain that which he so desired, of

seeing himself in the Society of Jesus, imitating Jacob in constant fervor, it was necessary that he should make pilgrimage and that he should draw it from him who was its minister, and as Superior, made his person, at the instance of repeated tears and multiplied entreaties, by special inspiration of God, with which Fr. Juan Suárez took that resolution—for by his own most judicious wisdom in all matters, he was much esteemed by the great and prudent judgment of the King of Spain, Don Philip, the Second of that name—and he gave letters to our Petitioner for the Father Rector of Salamanca, in which he ordered him to admit him immediately into the Society.

CHAPTER VII.
HE RETURNS TO SALAMANCA AND WINS A BATTLE AGAINST HIS VOCATION

Our Francis found himself as joyful, having obtained that permission, as all those in the world who attain some great dignity that they have much sought after. He returned from Valladolid to Salamanca, according to the order that the Provincial Father had given him. Such was the concept he had of the Institute of our Society, although the newest Religious Order at that time, and so great was his desire to follow in it the Preacher who had moved him, that he would have gone to any part of the world where he might have been sent to fulfill his intentions. Such esteem and willingness must he who receives from God some light to know the difference between the temporal and the spiritual, and which is to last forever, have and show when he is called by Him for such an undertaking.

Considering himself in such great good fortune, and it seeming to him that joy is not complete when tasted alone, and that he would do injury to the fidelity and love of a great friend of his if he did not give him an account of his resolution and singular

contentment, Francis determined to communicate it to him before proceeding to carry it out. As he did not know how to give anyone bad counsel, nor to dissuade others from what was most perfect, he thought that with his advice, he would advance his good purpose. And so it should have been, if that friend had prized being sincere and true; but as so few of these are found in the world, hence it is that apart from one's spiritual Father and Confessor, and whomever he may counsel, one should entrust such desires alien to those who love what the world itself esteems to no one. As was seen in this case, and is experienced in many others, he who made himself Francis's friend, loving him with only human love, did not look to what was best for his salvation. And so through the pain of having to lose him, with the appearance of friendship, although in truth it was not, but rather little love, or better said, true enmity, he tried to turn him from his holy purpose.

It is not easy to explain, as Francis himself later recounted, pondering the grave danger in which he found himself through this friend, the inventions that human affection taught him, perhaps animated by another invisible and diabolical one, to divert him from so pious a purpose. For, as the acuity of Chrysostom warns, what Satan cannot accomplish by himself, he obtains through a bad friend; whose war is more dangerous than his own, inasmuch as it is more hidden and stealthy. Because the weapon with which the demon makes most havoc is not the one he wields naked, but the one he plays sheathed in the kindness of a friend. This man embraced Francis tightly, shedding tears accompanied by a thousand tendernesses sufficient to soften and break hearts harder than stones, and accustomed to suffer terrible blows of enemy temptations, much less of flesh, and of a young man in such few tender years. He placed before him more difficulties in the religious life than are found in it, as those who exercise such offices are wont to do, without caring for

the account they must give to God, by withdrawing from so great a good the souls that He calls, so that they may serve Him in so perfect a state. He brought vividly and eloquently to his memory the entertainments of the world, the delights of the flesh, the brilliant positions to which he could aspire, the liberty and honors with all else that so blindly drags most mortals. He painted for him the arduousness of Religious life, the cloister and confinement, the renunciation of one's own will, subjecting oneself more than a slave to another's; and more so in a Religion as new as the Society, and so contrary to the pursuit of Dignities, that the most grave of it vow not to seek or admit them, unless the Pontiff's precept intervenes. He represented to him the leaving of all he had and could have in the world as a civil death, so bitter and so difficult to bear in human eyes, the sad life, the continual obedience, the meager meals, the insipid penances, the moderate and rationed sleep, the repose in hard beds. He frightened him with the repentance and change that he might fear, taking foundation from his so delicate complexion, and not being accustomed to the novelty of life that he chose: that it would be very great discredit, not only to his person, but to his lineage so illustrious, to turn back, as perseverance in that life was difficult, which many began and did not have constancy in. That he could avoid all these inconveniences by living well in the world, and in another state that he might choose, in which he could be saved and serve as consolation to his kinsmen, especially his Parents, in their old age, and being worth much in it, serving God and one's neighbors—a gilded pill with which the Demon has deceived many.

These are the niceties of profane friendship, placing itself in the path of the good, making it smooth for diversion, and even for evil. The Wise Man found nothing on earth that could be given in exchange for a good friend, nor counterweight that might balance the scales of his fidelity. Silver, gold, however refined, does not reach with

its carats; pearls, stones, and precious jewels have no price in his esteem. Such is the one from whom nothing can be feared that would be an offense to virtue, nor hoped for as an example of less honor. The rest unjustly usurp the beautiful title of friend; they have only the naked name and vain appellation of being so; they are in truth mortal enemies, more of souls than of bodies.

Such seemed that friend, whose pleas and persuasions united with those tender tears could well make an impression on any spirit, and more so in a youth of Francis's qualities. In him, however, they made none; rather he answered him what St. Bernard said to another who exercised the same office with him as this one with Suárez: That since he did not like or did not have the courage to follow him, he should not obstruct his resolution and the path he was undertaking, nor try to defraud him of the victories that with divine grace he hoped to win in the Holy Society of Jesus, in which if some weakened, as feeble and cowardly, either for lack of health or of virtue, or for other causes desisted, innumerable others, as courageous soldiers, fought until death in it, and he trusted to be one of these, aided by the Lord, with whose favor the bitter is made sweet, and the heavy light and bearable, and the yoke of His commandments and counsels easy for him who loves Him, as He Himself said. If the hopes of lofty positions could attract him, he recognized that it was very difficult, and almost impossible in his view, to attain them without falling into many sins of bribery, deceits, injuries, and violence. And if mortification, harshness, and the rendering of the will were to frighten him, greater austerities and more difficult orders were performed and executed by those who served in the militia of the world, exposing themselves to a thousand discomforts of the weather and its various inclemencies; to dangers of losing health and life, and sometimes without being recompensed, to serve temporal Lords; but that God rewarded largely, and for an eternity, for the momentary

and light tribulations and labors of this life that are passed for His love, and that He had offered and promised that they would come to be Judges with Him of other men, those who leaving all perfectly followed Him. That his Parents being as Christian as they were, it would be their greatest consolation that he respond to the divine calling, and that according to his judgment, the religious state in the Society was most suitable for him to be saved with greater security and more advantages; and that thus he wanted to embrace that, to make a correct choice; for to be so one must choose what is best for him, and not to do it in this manner shows less appreciation of what God and glory are worth. That even though leaving the way of life and state to which he was called by the Lord, he would not place his salvation in evident danger, he would have less quiet of conscience and less contentment, and in death remorse and sorrow, as was seen in that young man to whom Christ our Lord having said that to be saved, it was enough to keep the commandments, and he responding that he already observed them, He added: That if he wanted to be perfect, he should renounce everything and follow Him; not taking this second part, but choosing only the first, the Gospel relates that he turned away sad and melancholy, which would not have happened to him if he had stayed with Christ and followed Him as the Apostles did, whom I wish to imitate, and there will be no one who will prevent me, with divine grace. Aided by it Francis conquered all those combats, rejecting them with these or other similar reasons, drawn either from the apostolic sermons of Ramírez or from the Gospels heard throughout the year or read; although he did not fail to see and prove the risks that youth runs of becoming spoiled and withering, especially at its borders, with the conversation and breath of a sultry heat of bad company, or not so good, like the tender flower battered by the inclemencies of the weather. Firm in his resolution, our young man took leave of that one as quickly as he could to be and live

perpetually in Christ's company, that friend remaining if not repentant and contrite, embarrassed and amazed amid the natural feelings of losing him, at his rare constancy in such a youthful age, like a corpulent cliff upon which that shot, even one of tears, vanished; and the demon confused, who apparently had taken him to spoil and bend to himself, or soften the one who was to be the hammer of his ministers, the heretics.

And what causes greater admiration, those apparent arguments did not perplex him in his vocation; for, as St. Gregory notes, the sinews of Behemoth are called perplexed, and when Satan sees that someone is called by God to Religious life, he tries to tempt him, to obscure and entangle him with reasons that have the color of piety, so that he may not know which spirit he should obey, the one who calls him or the one who restrains him. Without doubt our Francis had great light from Heaven, when not even dressed in the figure of an Angel of light could the infernal enemy extinguish the least ray of it, thus overcoming the difficulties that would be proposed to him in leaving Parents, kinsmen, estate, comforts, and homeland; for the Province where he was entering the Society being so distant from it, perhaps he would never return to see it; and finally, liberty and his own will, subjecting it to the gentle yoke of continual obedience.

This is the unique and difficult kind of reigning, for a young man like Francis to exercise empire over his senses and whims, to triumph over his appetites, and to achieve in the springtime of his years that stable season and maturity of generous deeds and virtuous works to which the autumn of old age scarcely arrives. But it is not surprising that, favored by sovereign aid, he who had conquered the bad friend should conquer the demon, given that bad friends can, as I noted above, what demons themselves cannot achieve by themselves. We look at these and are wary of them as enemies; those others, as

part of our Soul, we entrust our secrets to, and from them, as from ourselves. Once entwined in their friendship we drink their customs, love grows with resemblance, and with particular dealings vices become common. Many wept over misfortunes of great weight, born of these beginnings, which if not promptly cut off at their origin, the damages they bring with lamentable end will be remedied late or never. They gave strangers sorrow and their own eternal stain, excellent young men, surrendered to bitter baseness with this sweet deceit. Not so ours, for with such spirit and manly chest, he knew how to resist the snares of those two enemies, demon and false friend, pondering the blindness of worldlings, who then consider themselves blessed when they are furthest from being so, placing their happiness in vain pleasures that with the gentleness of their entrance flatter, and with the bitterness of their departure bite.

Pericles said that friendship could reach even to the sacred Altar; Plutarch added, or rather clarified, that it could reach to all laws. Others corrected that it should stop some steps before. For he who approaches the line very closely runs the danger of crossing it, and he who only respects the rigor of what divine and human obligations forbid, yielding in all they permit, many times finds himself not far from trampling them. Those who teach to revere them on par with life should be esteemed and be as masters of the soul, to whom their counsels give it. They are the stronghold of our defense; shield upon which the blows of our fortunes are broken, honor of the rich, security of the poor, homeland of the exiled, and medicine of all ills. They give flavor in bitterness with the sweetness of their words; they gladden our sadnesses; in prosperity they govern us; they sustain us in adversity; and putting their shoulder to our burdens, they make them bearable in their company. To obtain them does not fall within fortune's luck, nor is it the gain of human diligence; it is God's mercy, and advantage of him who fears Him, for as He gave us life, He also

gives us its security in the faithful friend, treasurer of all human goods and guide to attain the divine ones. Nothing is more reasonably desired in common life, nothing is possessed with more pleasure, nor with more profit is anything preserved. All these interests and gains Francis thought to find in that acquaintance of his, considering him a true friend, when he communicated his thought to him and dealt with him familiarly; but paying no heed and deviating from the twisted counsel he gave him, without his asking for any, he who was so resolved to follow his vocation gave him to understand that he did not consider as friendship that which separated him not only from the observance of obligations and precepts but even from the evangelical counsels and divine inspirations that looked to greater perfection and a more perfect state, signifying by this that friendship had to stop some or many steps before the laws. So wise did he who was still studying them then show himself.

CHAPTER VIII.
HE IS RECEIVED INTO THE SOCIETY OF JESUS, AND THE CIRCUMSTANCE OF THE TIME OF HIS ENTRY IS PONDERED

The fertile vein of the great and royal College that the Society has in Salamanca, whether it be a vein of precious metals or one of crystalline waters, has always produced men so well-known and so esteemed in the world that by them alone the Order could be esteemed and known. One of the many was our great Francis. For having overcome the obstacle of that false friend, having resisted firmly the heavy battery he delivered to topple the immobility of his constancy, his apparent reasons dissolved, those repeated trials serving him as blows that fixed him more in his vocation, he went straight to the College of our Society, fearful of encountering some other

impediment and hindrance like the past one, which, attached to the ship of his soul that furrowed the sea of graces of the divine calling with such swift and prosperous course, might obstruct or detain it. He gave the Rector Father the letter he carried in his favor from the Provincial Father. There was no small difficulty in obeying it immediately, without representing to him the difficulties that occurred to him. It seemed to him, and likewise to the other Fathers, that the Provincial Father would not be as well informed about that Student as they themselves, who were in Salamanca and were more direct witnesses, and with more acquaintance and dealings knew very well how little they could expect from him in greater studies for the future and in the ministries in which the Society, according to its Institute, must occupy itself; and that noble people who are not very capable for these must either be extraordinarily humble, or are easily tempted or live discontented, especially in a Religious Order that professes much with virtue and regular and most exact observance, letters, seeing that in esteem, honor, and position, they are treated inferiorly, as equity or justice demands, than those to whom in the world one of illustrious blood would be superior in dignity and office.

But so as not to sadden anew the fervent and persevering Francis, edified by the constancy in his desires and considering his docile and benign condition and other qualities that promised that even if his intellect did not equal them, they would supply its lack, and the virtue he displayed, those Fathers, Rector and Consultors, resolved to admit him into the Society, judging that this must be the will of God, declared by the higher Superior who thus ordered it. For just as seeking nobility with excessive care and leaving for it better talents of clean and honest subjects is vanity and irreparable harm, it is temerity against charity to reject it when God sends it upon good natural gifts. For although if a noble Person turns aside, it is enough to disturb and relax an entire Community, also if he walks and his

spirit goes by the straight path, he is of great edification, and the Order enjoys it with increased profit in every way, and is of singular esteem. Wherefore the caution and prudence of Prelates must be what here must open their eyes; and so that they may not err, they should ask God for His light, which He granted to the aforesaid Fathers, to know that it was His pleasure that Francis's entry into the Society not be deferred further, although they received him with one limitation and express condition, in which he laid deeper foundations of his humility; his love for perfection and Religious life was more qualified; and the firmness of the divine calling more proven. The moderation was that he entered the Society as indifferent.

This term was used in those times to establish that he who was thus received as indifferent was admitted not determinately to study and be a Priest, but subject to the fact that, the Novitiate finished, or before, if the Superiors judged that he did not have the capacity and qualities required for the Priesthood or for the exercise of letters, he would take the state of Coadjutor Brother, which is what other Orders call lay brother, to serve in the most humble and domestic offices, and would persevere in it as if at the beginning he had entered for them. This pact existed between Suárez and the Society; with this condition they told him they would admit him; this he accepted with pleasure, and in token of it he signed it with his name, without it occurring to him that it was for something else, and finding himself as well employed in that state as if they had admitted him for the most brilliant positions. Of this the book of Admissions gives witness, speaking of his, which is kept in the College of Salamanca.

Now we see for the third time held in little account him who was to be so great, passing through all these humilities or humiliations to obtain entry into the Society of Jesus. In a great river, in a great light, and in a most clear Sun, Mordecai saw converted a small

fountain, which signified Esther, which being very much so in its beginnings came to become a river, light, and Sun that fertilizes, illuminates, illustrates, and sets the world ablaze; symbol also of our illustrious Doctor, for the entire globe can be witness of the light it receives and which his distinguished wisdom communicates to it, of the doctrine it has and sustains through him, and of the divine irrigation that with his letters he has given it; of the holy fervor he infuses in the pious hearts of the faithful, of the love of God and rays of virtues that it sees in him and admires so strongly united and as if penetrated with the doctrine itself. And he who deeply ponders what illustrious ends he had who in his beginnings was such a small fountain and so little esteemed, considering him who, like a great and deep river of sacred sciences, thus the great Doctor Maximum called those of St. Hilary, fertilizes the entire Church in these centuries and will fertilize it in those to come, will not cease to praise the wise Providence of the Lord, who in this case was so attentive, moving these agreements with a superior hand and governing them with divine impulse. For having to be that young man such a distinguished Master and such an illustrious light of the world, and by these titles justly admired and esteemed by all who read and know his writings and exemplary deeds, it was fitting to channel him deeply in the humilities of that origin, so that before he began to navigate through the unmeasured sea of his letters and wisdom, the high-sided ship of his intellect might be well ballasted with the weight of such repeated humiliations.

After so many trials, our candidate had his desires completely fulfilled, being admitted into the Society in the royal College of Salamanca, on the sixteenth of June, on Friday, the day on which Christ our Lord died, humbling Himself unto death, even the death of the Cross, and from that day this His Servant embraced tightly the Cross of humility and religious mortification, and with the study of

letters, in its time, which comes to be, or seem, like a continual martyrdom for him who gives himself to it with the effort, end, and intention that Francis applied all the days of his life. The year one thousand five hundred sixty-four was running; and in this same year the unhappy career of his own ended for John Calvin, Canon of Noyon, who in the year one thousand five hundred fifty-six, as if after Luther there had not been enough pestilence in Europe, raised new dust or a Chimera composed of ancient heresies, and died eight years later with bitter pains, his body torn apart between the remorse of conscience and pains he already suffered before tasting those of hell.

Who will not praise the paternal Providence that God had with His Church? For if that Heresiarch in the said year of 1564 finished vomiting against it all the venom of his breast, in that same year He called Suárez to Religious life, being born for it, in which he was to give the antidote against the serpent that was so poisonous, and to try to extinguish with the clean waters of the copious river of his letters the flame that that venomous heat and fire caused and excited, which still obstinately endures in those who stubbornly flee from the liquor of that Torrent. And if Lucifer animated the fury of Calvin in the same year that our glorious Father St. Ignatius ascended to Heaven, which is the aforementioned 1556, as if in vengeance for what God had done in arming him Captain against Luther, according to the authority of Urban VIII in the Bull of his Canonization, which he issued upon the death of Gregory XV, the Lord, looking after the Church, His beloved Spouse, gives a Son of hers to the Order that the holy Patriarch founded, the same year that Calvin put an end with his life to so much ardor, so that with the efficacious and abundant dew of the Doctrine of Suárez it might be extinguished, opposing itself to the erroneous and heretical doctrine of that other; and which his perverse disciples have drunk, imitating their false Prophet, who concealed his vices with the appearance of virtue.

Lucifer excites Calvin the Heresiarch to wage bloody war against the Roman Pontiff, denying his authority, against various Sacraments, denying them, and against the Faithful of the Church, which has been so cruel that in the space of ten years the Calvinist Heretics in France and Flanders killed more than five hundred thousand men, sparing neither ages nor states, holy Prelates, most perfect Religious, sacred Priests, most religious Nuns, honest and delicate maidens, innocent children, venerable old men. Thus Possevino relates in the letter to the King of Poland, Stephen the first of this name, in which he writes that they persecuted, tore apart, and put Catholics to death so inhumanly and with such frightful torments that the racks, horses, combs, and iron claws of Maximinus, Diocletian, Maximian, and Maxentius have nothing to do with them.

In the same year, then, that the Leader of such an inhuman and fierce people exhausted his malice and left planted the bad tares of his sect, concluding his life, cursing the day and hour in which he had been born and calling upon demons to carry him away, into whose hands he delivered his miserable soul, his body eaten by disgusting and foul worms a long time before he died, which gnawed his entrails, his whole body a wound and spring of matter, being in the midst of his pains most impatient, casting curses upon himself like a desperate man; in that same year, I say, God raises up a Captain of His Church to defend it with the arms of his holiness and letters, causing him to enlist under the standard, militia, and Society of Jesus; and as a solicitous gardener and laborer in the field of His Church, to uproot the weeds and tares that that Heresiarch had tried to plant and sow, leaving rooted and fixed in it the grain of wheat and good seed, which he enjoys in his writings, so that the Faithful, fed by it, with the sword when necessary and with the pen defend their Mother, the Holy Church, the Vicar of Christ who governs it, and all the articles and truths of the Faith, until completely finishing off its adversaries.

So that if God opposed against a Simon Magus a Simon Peter, against a Corinth an Ignatius Martyr, against a Carpocrates an Irenaeus, against a Valentinian an Epiphanius, against Arius an Athanasius, against a Macedonius a Hilary, against a Eunomius a Basil, against an Apollinarius an Ambrose, against a Helvidius a Jerome, against a Pelagius an Augustine, against a Nestorius a Cyril, against a Leo a Damascene, against the Albigensians a Dominic and a Francis, and against a Luther an Ignatius of Loyola, and so many Catholic and most learned men that their holy Orders gave, He opposed against a Calvin a Suárez.

Wherefore if the Tarraconense Council celebrated in the year 1602, when St. Ignatius was not yet canonized or beatified, called him: Spirit of salvation, whom the Church brought forth at a time when Luther, like an infernal Hydra, came out of the pit of the abyss, and said of the same Saint: This Captain Ignatius, God gave to His Church with singular providence in our times, so that like Atlas he might sustain the world with the shoulders of his doctrine and piety. This same thing we can in some manner affirm of his spiritual Son Francis, who was born to his Order at the aforementioned juncture, to resist so many Heretics and all the others who had preceded him, confuting all their errors, as his works manifest. For it has not been small glory of Suárez that God reserved him for such a time, so needy and opportune to serve the Church and labor, as His ineffable Goodness and divine Mercy has been accustomed to do piously, disposing all things correctly at their times, and to past centuries He gave men illustrious in holiness and doctrine to sow the Gospel among the Gentiles and oppose themselves to the Heresiarchs who newly arose, as can be drawn from this last discourse.

CHAPTER IX.
HE GOES TO MEDINA DEL CAMPO TO BEGIN HIS NOVITIATE, AND THE CONSIDERATION OF THE PRECEDING MATTER IS CONCLUDED

Having then entered the Society Francis, its General being, and he was the second, the Master Father Diego Laínez, with that express pact signed with his name that they admitted him as indifferent, from Salamanca they sent him to the College of Medina del Campo, which is fourteen leagues distant from that City, where at the time was the Novitiate, or House of Probation, in which were raised the many Sons that God gave to the Province of Castile. Brother Francis Suárez was, when he entered the Society, no more than sixteen years and five months old, an age very suitable for forming his spirit and his actions to religious customs and life, and so that God might take possession of him before the world and its malices disturbed his understanding and its deceits were imprinted on his will. In the most flourishing luxuriance of his age, and most prone to follies, our young man advanced very perfect maturities, treading on vanity from childhood and making esteem only of virtue. His nobility did not serve him to become vain or distracted, but rather so that his Father with more attentive care, and so that he, being noble, might make in regard to virtue and obligation greater commitment. He had occasion to be conceited, but he wisely wished to add the enamel of modesty and humility to the illustriousness of his lineage, and the more he fled from vain ostentation with the aforementioned action, the more securely his nobility shone, his virtue, and his vocation.

The high ends that the secret Consistory of eternal Providence had in giving us in these times so great a man, if they cannot be comprehended, are permitted to be traced; and as impossibility in the first causes admiration and reverence, so diligence in the second fills with joy and fruit. And as the Sun scattered upon bodies delights, without allowing itself to be looked at in its luminous throne, so the counsels of God, in themselves inscrutable, fill with joys in their effects when traced. What most clearly appears that lofty Providence intended in sending to the world and to our Order Suárez in such circumstances of centuries was not only to make war on the Heretics, particularly Calvin, as was touched upon in the past Chapter, but also Luther and against his followers, the Wisdom of God showing itself marvelous in drawing from evils goods, which many times He permits in order to attend to their remedy, manifesting Himself in the one, pious, and in the other, powerful. He who sees in His eternity all things as they are, before they are, could well prevent the wickedness of men, but prefers that free will run by the ordinary path, permitting it to take arms against God and try to take from Him the honor so justly owed Him; because as the divine Being is not diminished in its felicity by the greatest misfortune, which is sin, nor does a point of its glory fade, which the bad will of mortals seemed to have diminished, He restores with miraculous advantages, when some falling into the depth of evil, He raises others so precisely and so timely, with means so proportionate and suitable, like those I mentioned, that He gave to His Church from its beginnings in the valiant Captains He chose for its defense against its enemies who attempted to destroy it; and we experience in what we are pondering that if it be found that it can be adjusted to some men distinguished in letters and virtues of their century, to no one does the discourse come more or so justly and so measured as it fits our great Doctor.

For scarcely had Luther died, in the year one thousand five hundred forty-six, his death being similar to that of Arius, as his life had been, when after two years came the birth of Suárez, as we saw in Chapter Four, who had such great antipathy with all the perverse actions of that Heresiarch that not only in general but in particular, God was rejecting them in Francis, as will be seen in the course of this history and from what Cochlaeus and other Authors have written about Luther. If of him, his disciples, and those who have come after him, it is reported that they have collected the errors and heresies of past Heresiarchs, seeming to have drunk their malignant spirits, Suárez undid and impugned them with such great wisdom as if the wisdom of all the Wise and Holy Doctors had been infused into his Soul, as his writings show and the Epitaph that after his death was made in his honor, and will be placed in its place, whose labors and glorious deeds Heaven rewarded, ending his days happily and sweetly to enjoy the one that is eternal, in the year one thousand six hundred seventeen, as will be said in another Part, at the end of exactly one hundred years since Luther began to rant against Heaven itself and wage war on it, moving it against him who holds its keys on earth, who is the Pope, Vicar of Christ, and against the Church, his Spouse, which was in the year 1517, because they did not give him the publication of certain Indulgences that the Holiness of Leo the Tenth conceded. Thus infernal ambition took hold of him.

It is well drawn and proven from what has been said up to here and will be said hereafter that the spirit of Francis was entirely extremely contrary to the evil spirit of Luther and Calvin, both rash and arrogant, and that the end God had in bringing Suárez to His holy Society was for having chosen him Captain to defend the Church and oppose himself to the two Heresiarchs, fighting against them with arms of spirit, not of flesh, with force of Doctrine and example, with the thunders and lightning of prayer and the sword of

the word of God our Lord. He not only intended this in giving to the Church and the Society this Soul so rich in treasures of heaven, so full of the graces of wisdom and holiness, but disposed it to what the short human understanding can gather from the effects, to grant us an Idea of a Master complete and perfect in everything, a portrait of a man and a mirror in which those who give themselves to letters and true wisdom might look to direct well and rightly, conforming with him their lives and their pens, imitating and following the steps and actions of this great Doctor, who knew how to so completely unite in himself the study of letters with that of perfection, high wisdom with profound humility, the valiant efficacy of arguments with religious modesty and Christian meekness, in such manner that if science makes many vain or proud, as the Apostle notes, it humbled him more profoundly. With which the sovereign God wished to communicate to the Society in its infancy and first century the felicity and honor He gave in its beginnings to the most illustrious Orders of St. Dominic and St. Francis; for if that had the Angelic Doctor, St. Thomas, and this the Subtle, ours rejoices in the Doctor Eximius, who is Suárez.

To be born from high and crystalline sources as a tiny fountain, to grow without its waters degenerating turbid nor its waves less resplendent, to convert into light and pass from light to Sun, as we saw in the preceding chapter, is a work so notoriously of superior providence and has so many appearances of marvel that even with the senses hindered by sleep, they could not fail to recognize that in this prodigy a superior hand shone. Mordecai was sleeping when he saw that from the highest and most elevated part of the mountain that crystalline fountain was born, and that as the currents passed its lights grew, until it was translated into a beautiful star of the empyrean, and he could not doubt that a sovereign success had conceived that dream. A small fountain, which grew into a river, and was converted into

light and sun, and overflowed into many waters; this is Esther. And shortly before he had said: These things were done by God. In three states Mordecai looked upon Esther: a crystalline fountain when small; a light that called the eyes to itself in this world when outstanding and grown; a beautiful star when withdrawn from the world, she surpassed the other stars, as the sun does them in heaven. And if providence shines even in that dream, who could doubt it shone greatly in our Francis? He was born from the highest summits of nobility, of most illustrious and royal blood and family. There is no more to be nor to covet in the human; he lived most purely in the world, he takes religious state, and in it he will be seen most wise and no less holy until death, to which succeeded a most glorious crown. And this truth is such that it seems the Ecclesiasticus spoke of him, or in his name, when he said: When I was yet young, before I wandered abroad, I sought for wisdom openly in my prayer. And it flourished as an early grape. Whose words Hugh of St. Cher interprets in this manner: As if he said: before the error of childhood or youth, I desired and asked wisdom from the Lord, and I persevered until death, and wisdom flourished in me, like an early grape, early ripened, because it anticipated the general maturity.

CHAPTER X.
OF THE FERVOR WITH WHICH HE PASSED THE NOVITIATE

Finding himself now, our Suárez, in the House of God and among the Novices of the Society, the abundance of divine consolations that he felt assault his heart and fill the depths of his Soul cannot easily be declared. And if what is much desired and costs much, once attained causes special joy, what singular and extraordinary joy would he have, considering that he enjoyed the state

for which he had put so much diligence and overcome such difficult obstacles, and that he was in a house that was a workshop of perfection and school of holiness? He spent many days secluded in what we call the first probation, in which he read at leisure the rules and constitutions he was to keep, and informed himself of all that the examination demands. He made his first spiritual exercises, as is customary in the Society, devoting at intervals to mental prayer four hours each day, two in the morning and two others in the afternoon.

The celestial joys that his heart received in that sweet desired retreat and cloister, where the soul attains true liberty, no one can explain, when he himself who experienced them was embarrassed in declaring them. I can only say that that poor habitation and narrow cell was to him more agreeable, more pleasant, and more esteemed than the richest and greatest palaces of Kings. He considered it a most blessed dwelling with nearness to the gates of heaven, and as a ladder to climb to it; his hope, nourished there, fed the soul with the food of prayer, tasting something of the flavor that it is to enjoy eternally. Here was the giving of thanks to God for such great benefit, which encloses in itself innumerable others, for the goods with which it fills and heaps up, and for the evils from which it frees and preserves him who is made, and more so in a flourishing and dangerous age, which will not be known until His Majesty manifests them in the other life. Therefore he did not cease to give Him infinite and repeated thanks for what He had given him and for what He had taken from him, having taken from him the scapular of the world and given him the habit of Religious life. He asked Him for the assistance of His grace, in whom he could do all things, so that he might not lose through his faults what through His Goodness had been conceded to him, among so many whom He left exposed to a thousand risks in the world, begging Him for perseverance in the new state, and that he not be one of those who, beginning the work, do not finish it, as weak ones.

He called with tears and affections upon the Most Holy Virgin Mary as intercessor, who obtains from her powerful Son all she wishes; upon his Guardian Angel; and upon the Saints of his devotion to obtain through the number of Advocates what he distrusted through merits, placing trust in God and distrusting himself—means to obtain from Him constancy in any good. And as he humbly feared losing the good he had newly attained, he showed himself so grateful to Him, and always was, remembering such a singular favor and corresponding to such a debt. He knew that to forget to give thanks for a benefit was the greatest ingratitude, because that forgetfulness removes the first principle of gratitude itself, and he who lacks it deserves to have the gift taken away. There is no law against the ungrateful in the world, either because the Legislators believed there were no ingrates, or because they found no penalty commensurate with so great a crime. If this is felt about the ungrateful in the world, what will it be for the ungrateful toward God?

At the end of those exercises, which usually last at least eight or ten days, he made, as is customary, his general confession of all his past life, and it is the rule for all who are newly received in the Society. A very important business, and sometimes necessary, and more so upon leaving the crude and little circumspect age, left to liberty, placed and mixed in studies, among young and free people, exposed to the contagion of bad companies, pestilence of youth, in which one knows well enough how to sin and rarely how to confess well, either for lack of sorrow or purpose or examination, or through excess of shame, concealing sins from the Confessor, not being ashamed to commit them and that others know them, who are not obliged to keep the secret that sacramental confession asks and commands, which is the greatest. Although our Francis had little to do in this part for having always lived with such recollection and purity, with such care and vigilance for his soul, and exact solicitude

in the ordinary and frequent confessions that he was accustomed to as a layman. Wherefore his nephew Don Juan Suárez de Toledo y Obregón writing to me of the news that the tradition of his house preserves of his holy Uncle Francis in the time he lived in the world, says, speaking of him, in one letter of the twenty-seventh of October, one thousand six hundred sixty-five, the following: He always showed the greatest virtue and inclination to books, and great recollection and enclosure, and chastity. And thus his Parents from the first inclined him to the Church. In brief words he summarized the eulogies that could be said of Suárez in that his first age, and the beginnings that usually precede the heroic progress and ends of the lives of the great Saints, and that he already had much accomplished to be so, according to the sentence that that great Master of the spirit and singular ornament of the Ecclesiastical state, St. Philip Neri, used to pronounce, which was: Give me a chaste youth and an old man who is not avaricious, and I will make them Saints. And finally from the same words we can gather with what facility and calm and peace he would make his general confession. For although this, as I touched upon, is not necessary for many, it is generally important for all, to settle accounts well with God once and for all and begin to serve Him with greater tranquility of conscience and with fervor and new breath, and to seek with it one's own spiritual salvation, with knowledge of sins and abhorrence of them, for even the Cordovan gentile wrote prudently, initium salutis est notitia peccati, that the beginning of health and salvation was to know sin, in order to detest it, seeing its enormous ugliness and malice.

Having finished this first probation, he was admitted to the second, that is, to the living and common dealings of the other Novices, from which is separated, retired in his room, he who has those exercises, speaking only at times with those whom the Superior designates. These concluded, taking off the habit of the world, he put

on the religious one. Seeing himself in it, he experienced a joy so notable that he often repeated not knowing to what to compare it among the greatest contentments of this life; it would have some traces of those tasted in the other. His Soul began from then on to go and remain more clothed in Jesus, remembering the counsel of St. Paul: Put ye on the Lord Jesus Christ, in which, according to the interpretation of St. Chrysostom, the Apostle exhorts us, and wishes to say, that we should beautify our Souls with the rich vestments of Christ our Lord, and in particular that we be known as His Servants by those who see us through our exterior life, modesty, and profession, as clothing and evidence of interior holiness.

Suárez kept this advice of the Apostle so punctually that from the first day he entered that College or House, he was the example of all the Novices and admiration to the elders, beginning his course where others end, with such maturity and composure in his actions as if he had many years of religious life, giving proofs from then of the religious perfection to which he later ascended. There he had as Master of this new school the venerable Father Alonso Rodríguez, who having taught that perfection in his exemplary works and words to Novices for the space of thirty years that he exercised that office, left us his perfect life and the distinguished science of the spirit drawn in the three admirable volumes that he wrote on religious perfection, which have caused so much profit in Souls, of which all who have read and pondered them are approved witnesses and praisers. With the teaching of this great Father, as skillful as he was holy, and as holy as skillful in raising the Sons of the Society, with the living examples of heroic virtues that he observed in the other Brothers, and with the efficacy of his vocation so rooted and encouraged continually by the special favor of God, the progress he made in a short time in the spiritual life and perfection was great, and such that we can say of him what the Holy Spirit affirms of the Just:

Being made perfect in a short space, he fulfilled a long time. In a few months he fulfilled years, because he walked at such accelerated steps that he traveled more in one month than others in many years, being an example and guide even to the most spiritual of all virtues. He led a common life, but not commonly, adorned with a virtue that had nothing common. He disclosed his interior to his spiritual Master with a candor and sincerity so lovable that it seemed like that of first innocence.

With the delicacy of his body and his weak complexion he united a rigorous mortification and penance, as if he were the most robust. His humility was profound and true, founded on his own self-knowledge. He employed himself with pleasure in the humble offices that in our Novitiate are begun and are not entirely finished as long as our life lasts, caring for the lowest ministries in service of the Community, although all most high in the sight of the Lord, content on his part to exercise himself in them all the days of his life, deliberately and entirely, if the Superiors had ordered and permitted it. So well did he lay the first foundation of the spiritual edifice, which is humility, so that it might rise high without danger of falling. As that which is true consists in the low concept and esteem that he who possesses it has of himself, or at least that virtue is born from this in our hearts, thus the lowest offices were the great objects of his highest ambition, exercising the most humble functions with such complacency and pleasure as vanity does not find within the majesty and splendor of most brilliant employments, and animating the smallest exercises with such spirit of fervor and devotion that he enhanced their lowliness and gave them the value of the most sublime enterprises.

His Prayer was continual and fervent, which he took not only as an end but as a means to humble himself, mortify himself, and conquer himself. His obedience to Prelates was like that of a blind

man, simple, prompt, persevering, and faithful. He was very clear with them, leaving nothing of what passed through his Soul that was not made patent to them, in order to be better directed by those who hold the place of God—a very necessary point to advance and travel far in the life and path of the spirit. His intention was most pure in everything, with which he made good the indifferent, and to the good gave enhancement of better, remaining thus with such sight, the entire body of the work he undertook illuminated. In this manner he distinguished himself in the virtues in that school of them, as in those of letters when he studied them, these being the two norths or poles that governed the actions of his life. It was enough to say that our Francis was distinguished among the fervent Novice Scholastics and professed that the Society knew in its first century, and those who were the first fruits of the fervor with which an Order is established at the beginning, although always in ours that fervor is sought to be maintained, with divine grace and the vigilant care of Superiors and observance of subjects. Whence we could draw, even if we did not have such certain and recent notices, that Suárez practiced all that we read of the first Fathers of exemplary life in the employments and exercises in which as many of those as he, through obedience, occupied themselves.

With such rays of virtues Brother Francis shone so much that he attracted the eyes of all, and among the others, as the morning star among the stars. Because as the grace of the vocation with which he was called to the Society was so superior, his resolution in leaving the world so heroic, and he did not take his flight from a worldly and ruined life, as happens to others, but from one raised in the fear of God, which was the beginning of all his wisdom, he rose and advanced much in the path of perfection beyond his fellow novices, whom he looked upon as Superiors, showing to the one who was of all and Master great respect and veneration, and such punctual

submission to whatever he ordered, as if he saw Christ, whom he also revered in the others, and heard His very voice. For these holy examples he was singularly loved by his Superior, who recognized in that springtime of such flourishing virtues a certain hope of seasoned fruits of his perfect works in the harvest time of his greater age, because by ordinary law at the pace one walks in the novitiate or probation, one walks the rest of life. He who is, being a novice, careless and lukewarm in his advancement always remains slack and unmortified, but he who walks with fervor of spirit remains well accustomed to proceed in the same manner—a truth that experience itself confirms.

Seeing his holy and skillful master the good capacity of Suárez, he tested and worked him, as St. John Climacus advises in the fourth step, with diverse mortifications, to give him occasion to grow more in virtues, placing himself with much submission in his hands, like the iron that comes from the forge into the hands of the blacksmith, so that he might bend and work him at his will, until the form of evangelical perfection that he kept all his life was imprinted on his heart. The diligence and direction of so expert a Master and spiritual Father helped him in this, for having such guides is the means for Novices to emerge distinguished, upon which depends the good proceeding and conservation of Religious Orders. Because if in sumptuous and magnificent buildings the strength of the first foundations sustains the immense weight that loads upon them, in Novitiates original masters secure perfection, leaving the spiritual doctrine well established, which with a secret force preserves for many years what was well planted. And thus the House of Probation of Medina del Campo was fortunate, and our Francis happy in having as Superior and Master Father Alonso Rodríguez, from whom came forth a School of distinguished disciples and a purified generation illuminated with splendors of Heaven and worthy that God should

write it in His memory and men have notice of it. There remains great fame in the world of those who were raised under the teaching of this Master, who were fellow novices and fellow disciples of Suárez in the study of the spirit and of letters. I speak of those he raised in the Province of Castile, because he also exercised that employment in that of Andalusia with equal advancement.

From this time, to serve God more freely, he kept exactly what this Lord asks and counsels through David to the Soul, His beloved spouse, that she forget her people and her Father's house, saying to her: Hearken, O daughter, and see, and incline thy ear, and forget thy people and thy Father's house, not only removing from himself the desire and thought and memory of all that the world loves and esteems, such as honors, pleasures, and riches, but he was so detached from the human love of his Parents, kinsmen, homeland, that he never returned to it except once, which charity and obedience obliged him to, as we shall see forward, for the death of his Parents. Nor did he even bid them farewell by letter when he had to leave them completely to follow Jesus in His Society, fearing perhaps that, as they loved him so much, they might impede the fulfillment of what God wanted of him, making their affection believe that his would not be a divine vocation, and thereby obstruct or retard the execution of it. For in that case it is better to leave them without saying anything, according to what is written: He who said to his Father and his Mother, I know you not, and to his Brothers, I do not know who you are, he shall keep thy word and fulfills thy holy law. Otherwise Christ our Lord will say to us: He who loves his Father or his Mother more than me is not worthy of me. Sometimes Parents, although very Christian, if they do not dare to contradict such holy desires of their children, neither have they the courage to give them the permission they ask to execute them, and in their breasts battle the love of God and of their children, as in the womb of Rebecca, Jacob and Esau,

over which is to conquer. Wherefore it is safest to flee from that danger and from the ambushes that the demon is wont to set through means of kinsmen. Francis followed the example of Christ Himself, who being a Boy of twelve years with divine prudence did not wish to ask His Parents' permission to remain alone in the Temple of Jerusalem to occupy Himself in the things that pertained to the honor of His celestial Father, although His most holy Mother and His putative Father St. Joseph had such sorrow those three days in which He was absent from them, for having lost Him, each one thinking as they returned from Jerusalem to Nazareth that the divine Infant and sovereign Prince went with the other, traveling on the road separately.

CHAPTER XI.
HE BEGINS AND CONTINUES THE STUDY OF THE ARTS; AND WHAT BEFELL HIM THEREIN

Before Suárez completed the appointed time of the Novitiate, having finished the first year—which in the Society lasts two—since in less time he had so advanced in the virtues, having made a perfect trial of all of them, the Superiors did with him what is done with very few, for he was always among the very rare ones, designating him to attend the course in the Arts. That year was read—it being the year one thousand five hundred and sixty-five—by Fr. Doctor Andrés Martínez, who afterward taught sacred Theology for many years in the College of St. Ambrose at Valladolid and was the master of the most distinguished men the Society had in Spain. To attend this course, then, they named Brother Francisco Suárez among other able young men of great promise, and they named him not so much for the expectations held of his genius and capacity, which were

very modest, but rather so that this study might serve as the final trial and proof of whether he was suited for letters or not, and to take from there a resolution concerning the state he was to profess.

He began his studies, and began them with such modest endowment of genius, with so little talent and capacity for perceiving what was read, that both his teacher and all his fellow students judged him a youth not only of very modest capacity but even of dull genius, though his genius was in truth most delicate. It may be, or it seems, that since his was so eminent, it suffered for a time the fortune of the greatest geniuses that Plautus lamented, which, as he himself notes, are often hidden in concealment. But Divine Providence, which endowed the Society with so clear a light for its glory, did not permit this retirement to last long. Nor does the fertile vein of genius always correspond to a desire or to the occasions in which one finds oneself, though the vein of our student was most fertile, it delayed in giving forth its liquor for his greater humiliation and merit. And since it is God's very ordinary practice to begin great things with very small beginnings, He wished to give these minimal ones to the maximal wisdom He was to raise up, built upon foundations that seemed so crude. But not understanding what was taught him did not cause him to neglect giving to the study of those natural sciences all the time appointed for it, and to make up with attendance and continuous labor what he lacked in capacity and talent, and to merit by this path of right intention in study and application to it, through obedience, the reward of perceiving what was taught him, and that Divine mercy might illuminate his understanding. Though for the time being, even with all solicitude and vigilance applied to study, it was with so little fruit that as the modest opinion his fellow students held of Suárez grew, he came to be regarded as the useless refuse of that course; and had it not been for religious modesty and fraternal compassion

mediating and preventing it, he gave everyone occasion for laughter and matter for entertainment.

The effect this event caused in Francisco was in no way resentment or sorrow at seeing himself so unable and incapable for study, and therefore not so esteemed and honored as the others, whom he judged he gave sufficient cause to be made the object of scorn and mockery. This is what most tends to afflict and dishearten those who study, and even to cool and discourage the most spirited souls, especially among young people, and especially those who would be esteemed in the world for their nobility and other natural and fortunate endowments, and to bring upon them very dangerous temptations regarding their vocation and their progress. For when they see themselves hamstrung in their pretensions to shine, or unable to do so like others their equals in age and unequals in blood, and unable to serve their neighbors in laudable ministries that are more visible, such as preaching, teaching, or governing, justly occupying the last place in a religious order where virtue and letters are most prized, they notably grow sad and faint, and consequently tend to think of turning back or of growing weary of the state they embraced, and of seeking consolation and joy in the things of this life. Thus they neglect spiritual and devout exercises—the first assault the devil makes upon them to make them waver in their vocation and even retreat entirely—they slacken in mortifications, they yearn for idleness, which breeds vicious inclinations in young men and births monstrous boldnesses, and in grown men continues irreparable evils, they give themselves to useless conversation and worldly dealings, and not infrequently, looking back, they altogether abandon the labor in which the Lord had placed them, yielding to diabolical suggestions.

Very differently did it befall our Francisco, for as he was so well founded in true and solid virtue, illuminated with such light from Heaven, so stable and firm in his divine calling, keeping very

much in memory that he had not come to religious life to be very wise but very holy, nor to live in it doing in God's service what he himself might wish, but rather doing and suffering what God Himself might dispose through the one who held His place, the Superior, he was not troubled or afflicted seeing himself so lacking in capacity for study, though he lost no opportunity in it, considering that to study was to obey. Rather he drew from this firmly within himself a clear and certain realization that he was not suited for studies, that the time he spent on them was wasted, and that to continue them would serve as laughter for others and a stubbornness without being able to advance a step in letters, since his modest genius and his talent so little accorded with his attendance and ability to go forward. He commended the matter to Our Lord with great spirit, conforming himself most truly to His divine will in all things, which is the most efficacious means of making a good choice. He sought the light of heaven, which is purchased at the price of mortification and prayer, and having taken within himself the resolution he judged most convenient, he went to see his Superior, and with most profound humility on one hand, and with secure self-knowledge on the other, with cheerful and serene countenance, he begged him to order him removed from studies and occupied in the humble offices of the College.

For these, he said, I shall perhaps have some talent, since for the occupation of letters I entirely lack capacity and genius. And since Your Reverence and the Consulting Fathers, when they received me into the Society, feared what they now clearly experience, and I willingly accepted to enter as indifferent, I wish with great joy to fulfill what I have signed with my own name. Thus spoke our Francisco with humble heart.

Rare is he who takes his own measure justly by his own knowledge. In those who are truly spiritual, it always falls short; in

those who are not truly so, it is excessively long. How great the spirit and perfection that Suárez already possessed at that time, and at such a youthful age, is shown by the example related and action of such heroic virtue and such rare and profound humility, that I have read of none, and I doubt that it has happened to another with the circumstances that clothe it and are seen in Francisco.

For although it sometimes happens that principal people abandon the world, weary of enduring it or having experienced its deceits, after having served their princes and kings in war and in peace, entering religious life to occupy themselves in the exercises of Martha, choosing the state of lay brothers as better because theirs is safer for a soul and quieter, since they do not have to care for others as do priests, seeking their spiritual salvation, loving and greatly esteeming the humility of those who choose such employments, as they manifestly do, which does not proceed from a cause that could occasion them scorn or embarrassment but rather much honor and reputation among those who are well informed and among those of the same order, considering that though they could be like the others of superior rank and having gifts for that, they voluntarily rejected it for their peace or humility. Or when, lacking some of those things necessary for the priesthood, such as letters, not having devoted themselves to study when younger, being employed in other occupations, it does not bring them shame, believing that those who see them in that humble state did not choose it for lack of capacity and genius to learn those things but for one of the mentioned purposes.

But that a young man like Francisco, son of noble parents, grandson of grandparents who had occupied the most honorable positions in the palace of kings, at court, and in the cities of Spain, descendant of counts and kings, related to various houses of the grandees of Castile, in the flower of youth, at seventeen or eighteen

years of age, more than moderately instructed in Latin, having studied jurisprudence for three years in the city of Salamanca, and in that same place, judging himself of modest genius, lacking in capacity and not of much bodily strength, and seeing himself unable for letters, should ask with insistence, with joy, with reasons from his prelate to be counted and placed in the number of temporal coadjutor brothers for all the time of his life, even should his fellow students both of the Society and outside it come to know it, both present from his course in the Arts and past from the celebrated university where he heard law, as well as all the others who know him—this is a prodigy of grace and singular virtue and extraordinary humility in Francisco. For if St. Francis of Assisi refused the priesthood for this humility, although he accepted the diaconate, Suárez finds himself by his own incapable and unworthy of any sacred order. Of John Duns Scotus, the Subtle Doctor, it is read in his newly printed life that he also experienced great difficulty in learning logic, and that because of this he conceived tedium for letters. In such conflict he asked God to be pleased either to illuminate his reasoning or to remove the obligation that required him to continue that study, in which it seemed to him he profited little, without which he could serve Him as priest and attending the divine offices in choir. But Suárez, holding himself unworthy of these, asks God and the one who occupied His place to give him the lowest and humblest offices of the College, judging himself incapable and unable to be employed in others more sublime, content and satisfied with those, persevering in our Society.

But although Brother Francisco Suárez spoke with that resolution entirely in his mind to leave the study of letters for being so truly humble and having such great regard for the religious order to which God had called him, and such divine light that in it the office or state, however low and minimal it may be, is worth more than the highest in the world, desiring to live in it as a lay brother as he asked,

nevertheless the Superior, whether by human prudence—he had very great prudence—or by God's inspiration, which is most probable and certain, because he was a man of most elevated spirit, as I shall soon relate, did not consent to what Francisco asked him. Rather, encouraging and consoling him, he commanded him to continue his studies, and trusting in God to do what he could on his part, with which he would fulfill his obligation and obedience, which had engaged him to undertake studious labors, and not vanity.

God wished to make known that the wisdom this His servant was to have was His work, and thus He founded it on such great humiliation and humility, and moved the Superior not to satisfy his such humble desires or his petition, disposing that his good natural qualities, enameled with gifts of such singular virtue, should remain illuminated with the brilliant adornment of the sciences, to make in him a subject great and wise in every light. He submitted to what the Rector told him and continued his studies as one so obedient, to whom belongs the execution of the prelate's order, having heard the reasons the subject alleges to excuse himself from that in which he finds repugnance and difficulty, first consulting it with God in prayer and begging Him to deign to give light to the Superior that he may resolve what is best, as Francisco did, who although afterward scarcely understood a word of what was taught him—how inscrutable, Lord, are Your judgments, and how admirable the paths by which You lead Your servants!—attended his lectures and private study with the same punctuality and joy as if he perceived it with the others, or as if that occupation were very entertaining and pleasant to him, being among the insipid and painful, as the student proves daily who even with great difficulty cannot penetrate the meaning of what his teacher dictated and explained. But being so surrendered to the divine will, declared through the Superior, he always went, even if it meant going and struggling against the current and forcing nature,

always rowing upstream and drinking seas of difficulties to be able to learn what he heard and was read, and to fulfill the pleasure of his God, whom he asked to deign to illuminate his slow understanding, to dispel the dense shadows of his reasoning that seemed so blind, and to form in him a ready genius for the sciences, representing to Him as merciful and loving Father that he desired all this only for His greater honor and glory and his own spiritual profit and that of his neighbors.

Not only did Francisco have to suffer and offer to God in this case the discomfort of not profiting like the others, but also the lack of esteem he had acquired with his teacher and fellow students, enduring it all with such patience as if it were not happening to him. To help him more and make the final effort, the teacher charged one of the students of most genius and most advanced to perform with him the office of second teacher, going over the lessons and arguments privately once and more times, and everything that could be of most fruit to him. This fellow student was very able and very sharp and quick in perceiving; Francisco on the contrary was very slow and tardy in grasping what was explained to him. From this followed the other's carrying it with some harshness and unpleasantness, and saying to him somewhat sharp, impatient words of little esteem—for in a community, however holy it may be, there are some faults, and not all those in it are perfect—the humble young man tolerated them with supreme joy and patience, judging that his modest capacity merited that treatment, and that everyone did much in suffering him, seeing that it was labor without profit what they took for him, and like watering a dry stick.

At the time when what I have related was happening, the Rector of that College of Salamanca was the holy Martyr of Christ, Fr. Martín Gutiérrez, who gave his life in France, imprisoned by the Huguenot heretics for the Catholic Faith and religion, on February

18, 1573, a man of most distinguished virtue and holiness, and of no less wisdom. He not only prevented him from leaving his studies, as he had asked with such insistence, but many times used to say, pointing with his finger to our Francisco Suárez: Do you see that brother? Well, God is going to illuminate His holy Church notably through him, and He is going to honor the Society notably. Thus the venerable Fr. Juan Eusebio Nieremberg recounts in the compendium of the life of Suárez, and he adds with reason that this saying was born of prophetic spirit, and one will easily be persuaded of it who on one hand considers the great holiness of the one who affirmed it, and the gift of prophecy that Our Lord communicated to him, and the event he affirmed, and sees on the other that by human judgment and prudence there was no foundation for affirming that on such an occasion, since it was the time when everyone saw clearly his incapacity, and Brother Suárez himself, knowing it better than ever, insisted so strongly that they remove him from studies.

The same is strengthened more by what the mentioned Nieremberg writes: that the Seraphic Mother St. Teresa of Jesus saw the soul of the aforementioned distinguished Fr. Martín Gutiérrez after death, wearing a martyr's crown, and with it entering triumphantly into Heaven. This vision the same saint communicated by letter to Fr. Gil González, who was Provincial of Castile and Assistant to our Father General Everard Mercurian, in which she made known to him how the Lord had shown her the said Fr. Martín Gutiérrez in Heaven enjoying His clear vision with the aureole of martyr. The cited author and grave historian Eusebio Nieremberg makes mention of this letter and this latter fact in the second volume of the illustrious men in virtue of the Society, in the fourth paragraph of the life of the same Fr. Martín Gutiérrez.

CHAPTER XII.
GOD SUDDENLY AND MYSTERIOUSLY ILLUMINATES HIS UNDERSTANDING

The loftiness of God's wisdom, goodness, and omnipotence, though it shines in all His works, both of nature and of grace, manifests itself with singular rays of light when with instruments apparently and truly weak He undertakes and accomplishes arduous and admirable things. The zeal for His glory is also revealed in this high providence, which does not permit anyone to usurp it. And since He knows man's genius, always ambitious for it and presumptuous that he is the author of his own exploits and the artificer of his own crowns, He wishes to remove from him the occasion of this error and of the theft he might attempt with it, choosing for the most difficult and divine enterprises, which are in themselves most sublime, not what is strong, not what is wise, not what is powerful in the world, but what is weak, what is ignorant, and what is despised, so that thus the greatness and excellence raised from such weak or humble beginnings may be attributed to God's power and not to ourselves, and this power may be more displayed, and no one in His presence may glory vainly.

An illustrious and clear testimony of this truth written and preached by St. Paul has been in these times, after many that occurred and were seen in past times, the admirable life and wisdom of Suárez, God choosing him as an instrument of such great glory to Himself, honor and good to His Church, and as a vessel in which He deposited the treasure of His truths and doctrine, the loftiness of divine power campaigning and displaying itself in him, while to everyone was patent the modest capacity of his genius for letters, enhancing the smallness of this His creature with such sublime gifts of virtues as He

communicated to him, illuminating with particular light his understanding. For our Francisco having passed much of the first year of his course with that humility, mortification, and joy that we have related, it pleased the Lord and Father of lights, if not miraculously, yet with His special providence, to illuminate the soul of Suárez with such abundance of understanding, knowledge, and light, with such facility, faculty, and keenness in understanding, with such advanced reasoning beyond what he heard, that to the admiration and amazement of both his teacher and his fellow students and all who until then had known him and were witnesses to his dullness and modest capacity, his understanding remained so illuminated as when upon opening a window the sun brightens the room it enters. He left many stages behind all his fellow students, though they had been carrying many stages ahead, and he who among all was the inferior and incapable came to be the most advanced and distinguished, though it cannot be hidden from anyone that this change was worked with that divine light similar to that which God sent to St. Paul when He made him Apostle of His Church and vessel of election to carry His name and make it known to kings and different nations, of which the Sacred Text says: And suddenly there shone round about him a light from heaven. Such change and sudden event in the understanding of this distinguished brother has something resembling the great work God performed on the first day of the world when He created light, for if it was fitting that so beautiful an effect should come to view preceded by that confused chaos or universal darkness covering the whole face of the earth, so that thus the light from so dark a mother might show itself more admirable and more beautiful—which is the reason that St. Basil and St. Ambrose each pointed out in his Hexaemeron in this case—thus so that the prodigious light of genius and wisdom of Suárez, with which he afterward illuminated the world, should come to view more beautiful

and admirable, it was well that those dense shadows of ignorance and dullness in his understanding should precede, so that thus that first work of God in giving material light to the world might run parallel, in its proportion, with this second work of drawing from the darkness of Francisco's understanding such superior light of doctrine to illuminate His Church. And God Himself could thus in this work as in that work claim the title and renown the Apostle gives Him when he said of Him: Who makes light shine forth from darkness, for God knows how to draw light from shadows. To obtain this light from His Majesty, Francisco availed himself of the mediation and intercession of Mary, Our Lady, whose name is the same as illuminatrix, she who illuminates and enlightens the understandings of men, and therefore is called by different Fathers illuminatrix hominum. To the patronage of this sovereign teacher he turned in all his difficulties and labors, as will be told when speaking of the tender devotion and filial love with which he loved and venerated her, and he experienced it on this occasion and case so prodigious, not to call it a miracle or marvel, which, having written it in substance, I shall touch upon the manner in which it occurred.

Brother Francisco Suárez was reviewing and discussing with that fellow student who performed with him the office of teacher one of the most intricate and delicate difficulties of logic. He told him all there was on that point and all he knew and grasped in it. Suárez listened to him with the humility and reserve he was accustomed to, and when the other foundedly judged that he would leave very fasting from what he had conferred with him, the holy brother told him with the same composure and reserve: Truly, Brother, if you would give me permission for me to say what I feel about this, I would say this and this, and respond to that difficulty in this manner. And he proceeded, explaining it with such profundity and keenness of genius and comprehension of the whole point, that the fellow student was left

equally admired and suspended as he was instructed. He did not believe what he was hearing and judged it was illusion or fancy. He went running to the teacher and gave him an account of everything, but his testimony was little necessary, because both the teacher and the fellow students immediately began to see clearly the sudden change in that understanding in all literary acts, with rare amazement and admiration from all, so that in brief time he who shortly before was the last of them advanced ahead of the others, as we saw, and he who was little esteemed and almost mocked for his modest capacity was suddenly admired for his subtle keenness and comprehension, his genius drinking in his teacher's so thoroughly that he seemed to equal the wisdom and doctrine of the one who taught him, and that having begun to be a student, he was already a consummate teacher. He who penetrated questions so well was master of them; he comprehended things more than he perceived them.

So different did Suárez find himself from then on, and with such liberal hand did the Divine Majesty reward the humble and patient obedience of His servant, those who had shortly before dealt with and known him praising the goodness and power that the same Lord had revealed in this His work, amazed with no less, or almost equal suspension, than those who, having seen the Apostles as fishermen and ignorant men, heard them speak in various languages after the Holy Spirit descended upon them. With this mysterious change that the right hand of the Most High made in Francisco, he continued his study or flew through it, and he who so shortly before found bitterness in the lessons, arguments, and in study itself now experienced such sweetness and entertainment in this that day and night he stole all the moments he could to give himself more to letters, all his delights being—outside his exercises of prayer and penance—books, which if before that light dawned on him were burdensome to him, afterward he rested in nothing else on earth.

How admirable is God in those who serve Him and in those who hope in Him! For if He can make clay stronger than diamond, make mud more fragrant than lilies, and convert flesh into spirit, He also knows how to work that shadows give light and that ignorance teaches to confound the presumptuous wise of the world. And so it was in our brother with the marvelous doctrine He gave him, united with such singular humility and virtue, that the most flowing pens grow clumsy in his praises, the most eloquent tongues grow mute, the most profound understandings exhaust themselves, and that is the least of his qualities. And he attained something of his greatness who knew how to be very little, what can be attained, as the discourse of this history will prove. The Lord wanted him for light of the Church when the eyes, that is, the human and prudent judgment of men, did not hold him apt for study, and thus He Himself who had chosen him gave him the fulfillment of his desire, which was to profit in them, as I said in the eleventh chapter, for God's glory and the good of one's neighbor and the spiritual fruit of his soul, since obedience commanded him to continue them. Men, Tertullian says in his prescriptions, see only what their sight reaches, which however long it may seem is always short, but not so the eyes of God, who as He looks from on high penetrates the interior that men cannot reach, and thus He knows those who are His and of humble heart to raise them up in that very thing in which they passed through and suffered being humiliated for His love, as happened to our brother, whose divine election for such honor was very similar to that of David to be king. For great wise men and doctors are also called kings.

The Prophet Samuel goes by God's command to elect a king for Israel from among the sons of Jesse, and of seven or eight he had, David was the most rejected in his father's estimation, though he had in his house no more honorable employment than guarding his livestock in the field, being in truth the one God had chosen for the

kingdom and as ancestor of His Son. The father was embarrassed, St. John Chrysostom ponders, that Samuel should insist on David. Why do you desire to see him? he says to him. For he is a contemptible boy, with no ability but to guard some sheep, and you want him for supreme king of Israel. O Father, exclaims the saint, you call David shepherd and small, and you judge him unworthy of any brilliant position and despised in your estimation? Well, God wants that one for His valiant captain, for king of His people, and for father of His Son, who as man is to be his descendant. Man despises, but God crowns. This the golden mouth says in David's case, not esteemed by his parents for as much as his brothers.

And this I can say with the same foundation of Francisco, who being held by men as inept for the Society, Fr. Provincial Juan Suárez says of him with prophetic spirit, as I related in the sixth chapter, that God has chosen him to be a great teacher of the world, light of all the Church, and one, if not the greatest, of the greatest torches and luminaries of our religious order and sacred Theology. And when already within it at the beginnings of his studies, attending philosophy, he is reputed by his teacher father, by his Jesuit brothers, and commonly by the others, as the least of all in doctrine and in letters, and even as unable for them, feeling that he would only be apt for domestic and humble offices, and therefore not esteemed or honored like his other fellow students, God wants that Suárez alone for king and valiant captain of His Church, I mean, for its light, doctor, and universal teacher of the world. And when Francisco is treating because of his humility to leave his studies and occupy the humblest rank of the Society, God excites the prophetic spirit of the venerable Fr. Martín Gutiérrez, his prelate and distinguished martyr, saying of him, as was seen in the past chapter, how much God is to illuminate His holy Church through him, teach the world, and honor our Society. And if the Lord said to the Prophet Samuel, when he was

to anoint David as king, that he was the chosen one—he is the one—among all the sons of Jesse, though the smallest, after his father brought to his presence the other seven sons and the Prophet told him that God had chosen none of them for king of His people, thus also by divine inspiration that holy man Martín Gutiérrez, at the time when Suárez sought to withdraw from study because of his modest capacity, predicted of him how God had chosen him to be a luminary of the kingdom of Heaven, which is the Church, and honor of our Society.

I said above that Jesse had seven or eight sons, for although seven are numbered in the first book of Chronicles, chapter two, in the first book of Kings, chapter 16, eight are counted, without one contradicting the other—for this cannot be found in Sacred Scripture, dictated by the Holy Spirit—because in this last place, and not in the first, mention is also made of the son of Jesse who was not his by nature but adopted, who was Jonathan, son of Shammah and grandson of the same Jesse, whom this his grandfather had adopted and was raised among the others.

But the mentioned election was similar not only to that of David to be king but also to that which God made of the venerable Fr. John Scotus, prince and universal teacher of the Franciscan school, for Subtle Doctor and brilliant sun of the Church, since his understanding was also illuminated in the first year of the Arts when he found that difficulty in learning dialectic that was pointed out in the preceding chapter, seeing himself excessively improved, having implored the favor of the Most Holy Mary. Perhaps God wished these two men, so distinguished in doctrine and holiness, to pass through these such humble beginnings and such similar humiliations, and to draw them from them through the Most Holy Virgin so that grateful with their wisdom and piety, the Subtle might be principal and maximum defender of the sovereign mystery of her Immaculate

Conception, and our Doctor Eximius of the same, most constant and staunch patron, and first of the elevated summit of her grace and glory, as will be seen further on. And if of Scotus, speaking of the mentioned change, the Most Reverend Fr. Joseph Ximénez Samaniego, Commissary General of the Observant Friars Minor in Spain, says that the Subtle Doctor saw the broad shell of his natural capacity miraculously filled with the celestial dew of science through that most pure fleece that drank from the heavens all the crystal of infinite wisdom, remaining assured like another Gideon of the triumphs he was to achieve with divine favor, the same it seems we can affirm with equal or greater foundation of our Doctor Eximius, both for what will be said in this history and for what has been recounted of his sudden change, his understanding illuminated with that so admirable light we have seen, seeming before this light came to him so modest and blind to penetrate, learn, and understand the difficulties of logic, even with what was like a second teacher given him, who was that fellow student who discussed with him and reviewed the lessons, and afterward advancing so excessively beyond the others.

CHAPTER XIII.
ON THE PERFECTION WITH WHICH HE JOINED THE STUDY OF LETTERS WITH THAT OF VIRTUE

Returning to the history from which the just consideration of what I have recently related drew me, although Francisco now felt such great pleasure in study and so great were the vigils and attendances to letters, he did not therefore fail in the obligations of a religious, for he never forgot the spiritual exercises of prayer, spiritual reading, mortification, and most intimate dealings with God, nor by

attending to or fulfilling the obligations of a student did he defraud a brief moment from those of a most perfect religious. And this holy custom, which was born with him from these beginnings, he preserved all his life until the last breath of it, never failing in the distribution of his spirit, however occupied he found himself with lectures, with studies, with publications, and with matters of consultation.

This is a point that deserves much pondering and attention, and what virtue does it contain? For only he knows who is well versed in books and occupied in reading them with pleasure what effort must be made to tear oneself from them, especially if it is for an exercise contrary to our nature or not so conformable to self-love. Greater, or as much, mortification and violence is necessary as that which a gambler makes who spends nights at play when he must forcibly leave it, or one who affectionately applies himself to some honest employment or indifferent work that pleases him, if he is to separate from it, even to pray, however much he prides himself on being devout, or for another necessary thing of his house, unless superior virtue has removed or moderated these repugnances, or great grace and singular fervor equalizes everything, making virtue itself natural to one, reaching such a state with conformity to God's will that one does not wish to exercise this employment more than that one, but the one that is for His greater glory. For many times one thinks that the occupation of study is this, when God calls us to prayer or another ministry, blinded by passion or disordered affection for books, or stung by curiosity about reading them, for not having the light and appreciation for spiritual things that God communicated to Suárez. He considered, in order to continually observe that tenacity, seeing that it was and is of supreme importance to join spirit with letters and virtue with science, that united among themselves they are like the two trees planted in the middle of

Paradise, which were the tree of life and the tree of knowledge. They are like the two luminaries that give light to all the world, one very great and another lesser. They are the double clothing with which the strong woman dresses her household against the coldness of snows, which are malice and ignorance. They are the double spirit that Elisha asked of Elijah at the time of his departure, which St. Bernard calls ratified understanding and will. They are like the two Testaments of the Church, new and old, law and grace, and like the two wheels that carry the chariot of God's glory, in which was the spirit of life.

Francisco knowing these truths and having learned them from his spiritual teachers, put them so exactly into practice, caring for the profit of his soul while given over to the study of letters, that with truth we can say of him that although he left the Novitiate before time, as was noted in the eleventh chapter, at no time did he leave it, because he always kept the same tenor of life and the same constancy in virtue, and with spiritual increase. And God, illuminating his understanding in the manner that has been said, equally and jointly enkindled his will with such tender affections, with so many and such spiritual sentiments, that the fathers of his spirit and conscience affirmed that it seemed that his understanding's delicate reasonings and his will's loving affections were in competition over which could do more in the soul of that holy brother. In this manner persons so learned in that faculty spoke of him even from that time. Wherefore if he had to be conquered by going from the study of letters to that of prayer, no less did he have to mortify himself by interrupting the latter to attend to literary exercise, or better said, he found no difficulty at all in giving due and opportune time to this and to that. Such were the consolations he received in both and such the pleasure of fulfilling in them that of God and of the Superiors, and he had great pleasure in serving all those of the house, whose hearts he

captivated with his affability and humility, with his prudence, modesty, and meekness.

He dedicated himself to one and the other study with such attendance that he knew no other place in the College than the temple, where he was and prayed, the classroom, where he heard, and the room, where he studied, his cell being for him like heaven. Outside these places he was not seen except in obligatory and community actions. So modest was he that his whole person composed all who looked upon him. His retirement was notable, a friend of solitude and apartness, he never lost a brief moment of time, nor being a student did he spend it in unnecessary talks or conversations. He called these robbers of the most precious jewel of time, showing in this no less the wisdom that the Apostle asks for than what he acquired with labor and diligence of study, for to redeem time, that is, to gain it and employ it well, St. Paul called wisdom, and to spend it uselessly, folly. He fled from any other entertainment, even those that are religiously and decently permitted to students for their relief. He never took this, finding it greater in prayer or in study. Because of this retirement and detachment from human dealings, his fellow students held him to be less urbane and even intractable, but he felt very little or nothing of those sentiments and judgments, as they did not oblige him to change his style. They called him as if in jest or fun Dumb Ox, but not without mystery, to resemble in everything the Angelic Doctor St. Thomas, to whom his companions gave that name for the same reason as to Suárez. Virtue and science so made their seat and continual habitation in him that they came to be like the two sisters, Martha and Mary, who helped each other and lived in the same house, and as Martha asked that Mary help her, thus letters, which spread with reasoning to many things, sought help from the spirit, of which they need not a little, for the spirit tends to help letters in various ways.

First it gives them authority, because, as St. Gregory says, when life is despised, doctrine is also despised, thus on the contrary the doctrine of one whose life is approved is highly esteemed. Second, the spirit communicates life to letters, for as St. Paul noted, the letter alone kills, the spirit gives life, science alone puffs up, charity edifies. And woe to science, St. Augustine says, if it is not mastered by charity! For this reason David asked God: Teach me goodness and discipline and knowledge. And thus the same holy doctor advises in another place that although we should love science, we should hold charity in more. Love science, but place charity before it. In this manner will a man or teacher be truly wise, as was our Francisco. Third, it gives them efficacy in persuading that what they teach is possible, because doctrine heard and not seen in work becomes difficult, but seen in practice it seems easy, and for this the Apostle wrote to Timothy: Take heed to yourself and to doctrine; for in doing this you will save both yourself and those who hear you. Fourth, it gives constancy and duration in teaching, because when the spirit fails the flesh grows weary and strengths fail. But since that of Suárez was of such vigorous virtue, he always had very robust strengths to employ them in persevering study throughout his long life, even having reached weary, ailing old age, to serve God and His Church with great profit to souls. He began study in God, directing it to His greater glory and the good of the faithful, with God he continued it, consulting Him and asking Him for light in difficulties, and in God he gave it end, begging His Majesty to be the unique end and target of his works, which were to be so pleasing to Him and of such utility for His Church, disposing him for this with such proportionate means.

In the course of the Arts Francisco had as fellow students brilliant young men of the Society in genius and keenness who afterward greatly honored the religious order in various posts in the world. One of these was Fr. Gregory of Valencia, whom Clement

VIII, who heard him dispute in Rome different times, called Doctor of Doctors, as Adam Contzen relates, and Suárez was not only fellow student but teacher of Valencia, for the latter having gone to study the Arts a year later than the others, having entered the Society a year after the others, and his principal teacher not being able to occupy himself with him to teach him what he had read to the others, Brother Suárez was charged with him and given to him as student, as the most advanced of all, to serve him as teacher and teach him what in that year the others had learned. Francisco did so with great profit to Valencia, so that even being a student, Suárez was already and found himself a teacher, and he who before in the first year needed the explanation of his own teacher and that of another fellow student, and with so little or no fruit in order to letters, as I said in the cited chapter, after receiving that so sudden light of which mention was made above, is already a teacher the second year in that same faculty that at the beginning he did not understand, leaving as his first glory, and very notable, having been teacher of a doctor so advanced in Theology as was Fr. Gregory of Valencia, so esteemed and known in the world for his books. He taught it for many years in Germany with notable applause and fruit for Catholics and resentment and hatred from the heretics, whom he made silent with his writings. So eminent a teacher did Suárez produce even while attending the Arts, and he was teacher of Valencia on that occasion when the latter was already Bachelor in them before entering the Society. With such spirited felicity and with such different spirit did Francisco continue the philosophical course, standing out among the other fellow students with such extraordinary excess that being a source of amazement for them, admiration did not permit place for joy in the teacher.

Before ending this course, he finished the Novitiate, which usually lasts two years in our Society, and made the three vows of poverty, chastity, and obedience with great consolation of his soul,

seeing himself already a religious, offering himself freely to the perpetual service of Our Lord in the state to which He had called him, and with much joy of that College, for having a son of its schools who was to be honor of all the religious order, and his Rector Fr. Martín Gutiérrez would have very special joy for what God had revealed to him about him, as was said in the eleventh chapter, moved by the virtue he knew in Francisco, loving him for it with tender affection, for those who know how to recognize it know how to love it, and only those who have it in themselves know how to recognize it in others. With what perfection Francisco fulfilled all his life what he promised God when speaking particularly of his virtues will be seen, which subject will embrace the fifth part.

CHAPTER XIV.
HE BEGINS THE STUDIES OF THEOLOGY AND WHAT HE COMPOSED BY HIMSELF IN THEM

Having finished the course of the Arts, he began in the same College of Salamanca to attend scholastic sacred Theology with the same facility and success with which he had learned those arts after that mentioned light dawned in his understanding, and with the same and even greater profit his prodigious genius went running, or better said flying, through all four courses of it with such swift pace that like an eagle he soared above all the other students with much distance and eminence. And although he attended few lectures, he passed at this time by himself, without any other teacher, through all the questions of St. Thomas. He also passed through all the matters that are customarily disputed in the schools, but as his superior genius often did not assent to the opinions that were taught in those ancient times, he began to make his own works and raise new questions and difficulties not touched before him by any other, which are those that

in these times are followed with such applause in the schools, fulfilling in him from these first thresholds of his studies what Christ Our Lord said of a great doctor and preacher of the Gospel: That he brings forth from the treasury of his wisdom new and old points, though all well founded in order to attain eternal life, and from the Gospel itself, which is a treasury and well of infinite riches that no genius will exhaust.

He passed so far ahead of the others in what he read and studied that I could affirm of him what Philo the Hebrew wrote of the great Moses in the first book of his life: Within very little time he advanced beyond all his teachers, being able to have them as students, and with a natural docility he went profiting, running in the knowledge of the sciences he studied, in such a way that it did not seem he was teaching or learning anything new, but that he renewed and brought to memory what Nature itself had taught him. Since he saw that in philosophy he had profited less than he wished, he returned to study it while he studied Theology, reforming himself in the former, and in this same time he learned by himself what in the time of the Arts—because his career had been briefer than is ordinarily accustomed—his teacher could not teach him. For seeing also that they had not read him Metaphysics, and that its knowledge and comprehension could be lacking to him later in the studies he was to continue in Theology, he himself without any teacher studied it, and newly composed it, and as from its beginnings, with disputes, questions, commentaries, beginning in those rudiments of his studies to lay the first foundations and trace the first lines of the great volumes of Metaphysics that not much later he labored on and brought to light, with common esteem and praise from all who have studied them. Good proof is that within few years after they came out the first time, six printings were made of this Metaphysics, and afterward many others in almost all the kingdoms of Europe.

And it being so that we tend to laugh when with the weight of judgment and maturity of age we begin to judge what we worked on and held as good when young, it was not so with Suárez, who was heard various times to affirm that he changed or altered very little, both in the manner of writing and in the resolutions of the opinions he had chosen, and of what he had written, being a brother hearer of the second or third year of Theology, from what already as a learned teacher he publicly printed. So that he was never small in genius, never knew or reasoned like a minor or like a beginner, he was always great, always consummate, and always that fertile vein of his genius produced its liquors abundant, clear, crystalline. Such in sum were the firstfruits or first products of his portentous understanding and capacity, that if they had been the last of others, they could have accredited them throughout the world.

He was moved, as he said, to write and publish these two volumes of Metaphysics so at the beginnings of his studies to settle for himself the opinions of the Arts on which many or most of Theology are founded, so that thus he might have fixed principles on which afterward all his conclusions and sentences would rest. And it is a most worthy thing of admiration that he maintained such close kinship, such ingenious connection and correspondence in all the opinions of twenty-six great volumes that he left written, that the most attentive judgment of the most vigilant censor, when with greater care it seeks it, will not find an inconsistency.

This work of Metaphysics was in my judgment, among his other works, the center or fixed point from which leave and to which return all the lines that extend through such an immense circumference as that of his writings. And having done all this, as I said, by himself and without another genius, Suárez could with truth affirm of himself, and without boastfulness, what St. Augustine wrote of himself concerning the study of the liberal Arts: Without great

difficulty and with no man teaching I understood. That without much difficulty and without a teacher he learned them perfectly. He kept in these books, as in the others he wrote, the advice and admonition that the Angelic Doctor gives, following the Prince of Philosophy: In choosing or rejecting opinions, man should not be led by love or hatred of the one introducing the opinion, but rather by certitude of truth. Therefore one should love both types, namely those whose opinion we follow and those whose opinion we reject, for both have labored to inquire after truth and have helped us in this, but nevertheless one should be persuaded by the more certain, that is, follow the opinion of those who have more certainly arrived at truth. The observance of this salutary teaching will be a means so that questions of the understanding do not pass to the will or to the mouth, inclining and exciting these to wish and speak ill of the one who has a different sentiment and opinion about the same questions and controversial points. I do not turn his Latin words into Romance because anyone for whom they can serve will understand them, being so clear.

Not only did Francisco being a student perform the office of teacher and writer in the mentioned manner, but also, having by himself at this time studied many moral questions and composed a great number of them, for the new capacity and greatness of his genius was not restricted to a single matter or point, but embraced different ones with such success that both in these works of which we speak and in all his others that have been given to the press, one can discourse, walk, run through the broad field of them without danger of falling or stumbling into any error or encounter with doctrine, for this being and finding itself so alien to the least suspicion of it, I can say to the reader who reads it what the great doctor affirms of St. Hilary's writing to Leta, a noble lady: Let him run through Hilary's books with unoffending foot. This is a very particular gift of God, our

great Doctor and Teacher in the Church having been so singular that there is no author in it who has enriched it with as many volumes of those found today of all other writers as Suárez, as the careful erudition of Alegambe notes, who speaking of him writes thus: Certainly no author ever, of those whose works at least remain, enriched posterity with such numerous offspring of volumes. A sign of the copious grace of his soul, of that grace, I say, which is light of the heart, teacher of truth, as Kempis noted, speaking of it: It is teacher of truth, instructor of discipline, light of the heart. And no less an indication of his great spirit, which helps greatly to grow in letters, purifying the conscience of faults so that God, whose gift is science, may communicate it to the clean soul, and argument of his fervent prayer, which is the special means for wisdom, for one knows no less by praying than by studying. To this he gave the best time and to spiritual exercises, doing them with much perfection, and they were the first, for through them is not lost but rather obtained the increase of letters, as Suárez experienced, and it conforms to what St. Bonaventure says: Science that is despised for virtue is afterward better found through virtue. And of Abbot Theodore, Cassian recounts that with purity of heart he attained more science than with much reading and study, and not understanding a place of Scripture, having studied it, he gave himself to prayer and came to understand it perfectly. Our Francisco finally raised himself to the height of a giant sunflower, both in the exercise of virtues and in the study of letters, he who had seemed such a humble flower in the garden of the Church and garden of his religious order, the Society. Among other great teachers he had in Theology, one was Fr. Doctor Enrique Henríquez, most famous author, who taught it in the College of Salamanca from the year 1566 until that of 1571, as Fr. Gabriel de Henao affirms in his learned and erudite book on Middle Knowledge.

CHAPTER XV.
THE MOST HOLY VIRGIN APPEARS AND EXPRESSES GRATITUDE FOR A QUESTION HE LABORED UPON IN HER HONOR

When Brother Francisco was a student in the fourth year of Theology, his Superior, the venerable and saintly Fr. Martin Gutierrez, of whom I spoke in Chapter 13, commanded him that since he was discussing and disputing new questions, he should bring to light some singular one in honor and service of the Most Holy Virgin, of whom that illustrious Martyr was a tender devotee. Brother Suárez agreed to this, his great affection and devotion to that same sovereign Lady being further sharpened by the imitation of his Prelate and by obedience to him. He treated at great length a question that until his time had been disputed by no other. This was that Our Lord gave to the Most Holy Virgin alone more grace than to all the Saints and the Blessed together who are in Heaven, Angels and pure men, in such a way that if all the grace and glory of these were heaped together and as it were melted into one mass, it would be less than what was given to the Virgin our Lady.

He proved his conclusion with such great erudition drawn from the holy Fathers and Doctors, weight of efficacious reasons, sharpness of intellect, and what is more, with such tender and loving affection and cordial devotion to the Princess of the Heavens, that he caused admiration in all who saw his paper. And this service that Brother Francisco Suárez had rendered was so pleasing to the Virgin Mother herself that while the blessed Fr. Martin Gutierrez was in his withdrawn prayer, the Most Holy Virgin appeared to him, very resplendent and beautiful, in the most fervent part of it, and with a

gentle countenance gave him thanks for having commanded Brother Francisco Suárez to write that question to such great glory of hers.

Recounting this glorious event, the venerable Fr. Luis de la Puente, illustrious in virtues and miracles, whose Beatification is being sought and requested, in the life he wrote of the most spiritual Fr. Baltasar Álvarez, both of the Society, says the following: Fr. Martin Gutierrez was one of the resplendent stars of the Virgin's crown, because of the singular devotion he had to her, and she appeared to him many times, and among others, once, giving him thanks for a question that he commanded to be labored upon very much in her honor, to which Fr. Baltasar also contributed, because when Fr. Master Juan de Ávila, who composed the Audi filia, had preached in Andalusia that the grace of the Virgin our Lady was greater than that of all the Saints together, both Angels and men, who have been and will be, and it seeming to them that this helped, as is true, to form a great concept and esteem of the Virgin our Lady, they arranged that Fr. Francisco Suárez, who was then a student but of rare intellect and no less devoted to Our Lady, should compose a question in which he would prove this to be very probable and conformable to the doctrine of the Saints and to all good reason. Fr. Suárez composed it very much to the satisfaction of these illustrious men, and afterwards he extended and enriched it and placed it in the second volume on the third part of St. Thomas, where he spread the sails of his great intellect and devotion in declaring, supporting, and magnifying the grace and excellence of the Virgin our Lady.

All this says the venerable Fr. Luis de la Puente. What a point of such honor for Suárez, and of such singular endorsement of that work and question that he labored upon, so esteemed by the Queen of the Angels for redounding so advantageously to her glory, as is seen in the revelation I have recounted, of such great consolations for her devotees. It is fitting that among other writers who recount it, it

should be validated with such grave testimony. And it is much to be noted that Fr. de la Puente himself gave such an honorific testimony in praise of Suárez while the latter was still living, writing of him that while being a student or a hearer, he was of rare intellect and no less devoted to Our Lady. And it is equally worthy of remark that leaving aside other Masters of Francisco, who were most learned, only to him, still a hearer and disciple, should men of such authority and virtue as the holy Martyr Martin Gutierrez and Fr. Baltasar Álvarez, who was Provincial of the Province of Toledo and Visitor of that of Aragon, whose illustrious life, already cited, La Puente published in the year 1615, two years before the death of Suárez, have recourse, requesting and entrusting that question, until then disputed by no other. Such was the concept that holy Father had of Francisco's profound humility that he did not hesitate to give him such praise even while he was mortal. And this commendation was so true, and our Doctor so publicly and manifestly worthy of it, that it did not enter into the suspicion of anyone that he who gave it could cover himself with even the slightest shadow of flattery.

I said that the aforementioned question had not been disputed by any other, because although St. Bernardino of Siena touched upon it, it was with very precise words and very much in passing, without pausing to dispute or defend it. And thus Suárez was the first and principal patron of this pious opinion and glorious resolution, he who advanced it in the Church and he who introduced it into the schools, in chairs, and in pulpits. His authority gave beginning to the happy progress and devout applause that it has today. Wherefore whoever should attempt to obscure the illustrious fame of Doctor Eximius is seeking to take from the aforesaid opinion the glory of being well born as well as well nourished, similar to that of the Immaculate Conception of the same Most Holy Virgin, on which our Suárez labored so much that it might be preserved,

extended, and deeply rooted in the hearts and understandings of the Faithful, as will be seen in its place. For doctrines, like offspring of the Soul, also inherit nobility from their Fathers and receive quality from their Progenitors, from those who are accustomed to sustain them.

I shall give another testimony of this apparition of no less authority than the first, and it is from the venerable Fr. Juan Eusebio Nieremberg, whose life, virtues, and miracles Fr. Alonso de Andrade compendiously wrote in the life of Fr. Francisco Aguado and in the fifth volume of the illustrious men of our Society. His spirit and doctrine are declared and published in the forty-seven books he left printed on various spiritual matters, all of erudition and history. This illustrious Jesuit, speaking of the aforementioned case, says in Chapter 31 of the life of our glorious Fr. St. Ignatius: The Master of the Scholastic Theology of these centuries, Fr. Francisco Suárez, was no less devoted to the Princess of Heaven, as his writings declare, which were so pleasing to the Mother of God that for that point which he treated concerning the excellence of the merits of the Virgin over the other Blessed, the same Virgin came to the holy Fr. Martin Gutierrez, Rector of the College of Salamanca where Fr. Suárez was, and gave him thanks for it. Thus far the cited Author, who writes the same in the Life he composed of Francisco, in which he adds that with such a favor he remained most desirous of composing the second volume on the third part, where he treats this point with great intellect, erudition, and affection. And finally Fr. Nieremberg recounts this vision and case in the second volume of the illustrious men in virtue of the Society, in section 2 of the Life of the said venerable Fr. Martin Gutierrez.

If anyone should ask why Our Lady appeared and gave thanks to Fr. Martin Gutierrez and not immediately to Brother Francisco Suárez, who was the one who labored upon that Question, I respond that the Mother of God could have had these reasons for

this. The first, because that holy Prelate was the moral cause of that point having been ventilated, ordering and encouraging Francisco to undertake to labor upon it as being of such great glory to the Virgin, and for this reason, in gratitude for this and to give him thanks, says the cited Fr. Nieremberg, Our Lady appeared to him. The second, because Fr. Gutierrez was and found himself Superior of that College, and consequently of Suárez who lived in it, just as the Angel appeared to St. Joseph and not to his sovereign Spouse, although she was of greater merit, when he commanded him to flee to Egypt, taking in his company the Child Jesus and His Most Holy Mother. I do not wish to say by this that Suárez was of higher merits than the holy Fr. Gutierrez, for the interior only God can judge and penetrate. Rather there is more foundation to presume that those of the Prelate were superior then to those of the subject, when the latter was not yet a priest nor had the many years of religion that the other had, who ended it with the glorious end of martyrdom, being such a singular Son of the most pure Virgin that she herself prepared him for the moment of death, revealing to him that within eight days he would die, as happened, taken prisoner by the heretics, whose dead body the same Queen of the Angels shrouded as a pious Mother. Thus Fr. Luis de Valdivia recounts in the compendium of the manuscript life of Suárez, and it is inferred from what Fr. de la Puente recounts near this case in the life of the venerable Fr. Álvarez, in Chapter 27. And this could be the third cause of Fr. Martin Gutierrez having had that vision, although such favors are sometimes given to persons of lesser sanctity than others who do not receive them. And thus God alone knows for certain, and to whom His Majesty manifests it, what end or motives He has in communicating them to some of His Servants and not to others. And it befits us to praise Him for them, to respect them, and to judge ourselves unworthy of such graces.

But it is just that we pause to consider the favor that this contains, and the benefit done to Suárez, and the endorsement of his work and his doctrine, and how much the Virgin, Mistress of all the Doctors of the Church, was pleased with it. For I have not read of any other to whom most holy Mary has come to give thanks in person, with formal words, for what has been written in her honor and touching her person, in a matter that does not pertain to the Catholic Faith, except in the recounted event concerning Francisco, whose opinion alone rests under probability, although for me it is the certain and true one. For although Our Lady appeared to her devout Chaplain St. Ildefonsus, Archbishop of Toledo, for having defended in word and in writing, in a book he composed, her perpetual virginal purity against some who had renewed the heresy of Helvidius, and in gratitude she cast upon him a chasuble that she carried in her hands, that he might use it in her festivities, still she granted and did him this favor for having supported and defended what was an article of Faith, upon which St. Jerome had already written impugning the Heresiarch Helvidius, and this truth was already established as Catholic. But for the Virgin Mother to come and descend from Heaven to confirm a new point, not yet disputed nor held as of Faith but as probable, and to give thanks that it has been labored upon and decided in her honor, approving it with them as true and pleasing to her pure eyes, I have found this only in those writings of Suárez that speak of that so exalted grace and glory of Mary. She wished that in some way the Son should be similar to His Father in such a favor, for if of our Patriarch St. Ignatius it is recounted that having written the Constitutions of the Society with the help of the same Virgin, she afterwards approved and confirmed them, and that she was the Mistress of the spiritual exercises that the Saint composed, directing and teaching him, being the Foundress, Inventor, and Patroness of them, so also this most wise

Lady deigned to approve in the manner recounted those writings of Suárez, spiritual Son of the holy Founder.

And if the glorious Virgin and Martyr St. Leocadia, emerging from her sepulcher after more than three hundred years that she had lain there, and extending her hand and touching that of the same St. Ildefonsus, who found himself in the church where the Saint was buried, said to him in the presence of King Recesvinto, his Court, and the Clergy: O Ildefonsus, through you lives the glory of my Lady, who possesses the Heights of Heaven, as her office says: O Ildefonse, per te vivit Domina mea, quae caeli culmina tenet, alluding to the service he had rendered her, having come out to meet the enemies of the Faith, convincing them in public disputation, having written that marvelous book against them, and having banished them from Spain, where they had come from Gothic Gaul, with this that tempest being calmed and St. Ildefonsus victorious and triumphant. Well may we also affirm with foundation that through the means of Suárez lives and is maintained in a certain way the glory of Mary, sovereign Princess, and her devotion in the pious hearts of the Faithful, having championed and published that the glory she enjoys is so great and sublime, because of the fullness of that abundant grace which Francisco showed her to have had in this life and which she possesses in Heaven, esteeming one degree of it, however minimal it may be, more than Virginity itself precisely, although this was a jewel of such great price in her eyes that leaving it to God's choice, she would sooner have chosen not to be His Mother than to lose virginal purity. And this she signified by saying to the Angel who gave her the news of that divine Maternity: How shall this be done, since I know not man? Although by virtue of the Most High she had both singular greatnesses, of remaining perpetually Virgin and of being Mother of Christ Our Lord.

I have said this because many very grave Authors and Theologians now follow that same opinion of our great Doctor who wrote after him, and among them Cornelius à Lapide, Estius, Pedro de Morales, and Fr. Cristóbal de Vega. And the latter adds and proves that not only did the grace of most holy Mary exceed at the end of her life that which the Angels and blessed pure men had together, but even that which she had in the first instant of her being and Immaculate Conception.

From that same principle that Suárez gave for magnifying the grace and glory of the Mother of God was born the fact that some writers of the Society inferred and ascertained that this sovereign Queen on the third day of her Most Holy Conception, although she was not sanctified except with one degree of grace alone, merited in two hours more than all the multitude of the Predestined, even if in all their life or state of meriting, each one had merited ten million degrees of grace, and they were more numerous than the grains of sand that could fill all the space that there is from the center of the earth to the Firmament according to the computation of Fr. Clavius, filling all this space on all sides, which account Fr. Nieremberg judges to be still short. What will it be, ponders this Author, not only if the Virgin was conceived with one degree of grace, but with greater grace than would be given to all the Sons of Adam together in the state of innocence, and not only making one act of charity each quarter hour, but very many, and almost each instant, and this, after all her life? And what shall we say, is to be added, if the grace of Mary, as some feel and it is very likely, in the first instant of her Physical and real Being exceeded all the fullness of that which the Saints and Angels together possess in the Church Militant and Triumphant? From that doctrine of Suárez, which he composed while still being a Student, resulted the veneration of such sublime greatness and glory of the Virgin.

CHAPTER XVI.
HE DEFENDS THE MAJOR ACT OF THEOLOGY, AND IN IT THE PROPOSITION OF THE EXCESS OF THE VIRGIN'S GRACE

In the University of Salamanca and in its Schools, the Religious Orders hold Acts, and each one sustains a Major Act, which lasts each time one day, or a Minor Act, which is of morning or afternoon alone, and some Religious Orders perform only Major Acts. Francisco continuing then the Course of his studies, before he gave them an end, the Superiors and Masters entrusted to him, because he was the most advanced of all his fellow students, to defend in the public Schools for the Society the Major Act of Theology. And it was the first of those that were performed by our College in that University of Salamanca, in the year 1571, in which year the fifth place for similar Acts was designated and given to the Society, after the Dominican, Franciscan, Augustinian, and Benedictine Religious, as Fr. Henao notes.

Suárez placed in this Act as principal Question, to defend it as the Titular, that which he had just finished writing, concerning the grace and glory of the Most Holy Virgin. He brought the conclusions to the Master who was to preside, that he might sign them before they were printed, as is the custom of that School. The President was a grave and learned Fr. Master of the Order of St. Dominic, who, reading that conclusion so new and never until then disputed or heard, fearful lest it figure as doctrine because of what it had of novelty, had very great difficulty in admitting and signing it. He told him: That if he did not erase it, he would cause him to be publicly refuted, and that to his dishonor he would find himself obliged to recant it in that public Theatre, that he held it as sounder counsel and

a more successful resolution not to expose himself to such certain danger, being placed in it to come away with dishonor and discomfiture.

He made this threat without doubt so that he would retract the opinion, with the fear that he tried to fix in his heart. But Brother Suárez responded to him with humility and reserve that since he had already studied and set it forth, he should not permit it to be erased, being so certain of it he judged it, and so certain that God would assist him, defending the glory of His most pure Mother by declaring it so beautiful and gracious. He proposed to him the foundations he had for defending it, that he entered secure of a good outcome, with the favor and help of the same Virgin, whose cause he was making, and with what he had studied on that point. And at the same time he begged him not to fail to press him in his arguments as much as he could. The outcome was that he sustained it with such facility and felicity of intellect, with such erudition of Doctors, with such brilliance in responding to the arguments, and with such applause of the entire School of Theologians, Masters as well as Disciples, that immediately it was divulged not only through that University but even through all the others of the Kingdom. And so that its news might reach those most remote, he published it printed more extensively for those who had taste and devotion to study it. And it is found in the Volume and place that I cited and said in the past Chapter, in which he himself notes that this difficulty has never been treated by another. From which it is clearly gathered that Francisco was the principal Author of this question, as was noted, from whose work already brought to light, which divulges to the world the superior degrees of the merits of the Virgin, this great Lady would remain newly grateful, when even before this, for his devout Servant having labored upon it, she showed she esteemed it so much, and the gratitude that a little while ago was recounted. And the same Suárez,

as must be believed most foundedly, with much reward, for the labor and ingenious solicitude that he put and applied in it.

I said that Suárez was the principal Author and the Inventor of this opinion and question, which so greatly redounds to the honor and reverence of most sacred Mary, for the reasons I have touched upon and also for these arguments. The Prince and universal Master of the Franciscan School, John Duns Scotus, is called Author of the pious opinion of the most pure Conception of the Mother of God, preserved from original sin, and her maximum Defender and principal one, not because that pious opinion was not more ancient than the Subtle Doctor himself, but because he was the first who introduced it into the Schools publicly, and with clarity defended it, both with reasons in its favor and by resolving those contrary, and opened an even and easy road by which others could go in following him. For, as the Author of the book entitled Armamentarium Seraphicum pro Deipara Virginis Conceptione absque Labe peccati notes, around the year 1300 there were already found Authors, although few, classical Scholastic Theologians, who defended that sovereign Mystery of the Virgin having been exempt from original sin, but they said this privately and with some fear, until Scotus, without being the first who invented it, nor even who renewed it, was the one who first defended it from the Chair in public assemblies of the universities and in most frequent Acts of great concourse. And in the same way he founded and established and fortified the preservative or preserving redemption received from the ancients and taught, with such and so solid and clear foundations and reasons that he opened to all a royal road to magnify the purity of the Virgin and to champion that pious opinion. And for this it is called the opinion of the Friars Minor, of the Abbot of Palermo, and of the Bishop of Ávila, the Tostado, as the most learned Fr. Juan Antonio Velázquez of our Society observed for the immortal glory of the Seraphic Religion.

With greater then, or equal reason, should be owed to Suárez the glorious Title of Author of the opinion that attributes that fullness of grace and glory to most holy Mary, when not only was he the first who defended it publicly in the University of Salamanca, while still being an actual Student, but even for what he deliberately labored in its favor and printed afterwards, treating diffusely and with solidity, first the point never before disputed by any other, opening for all a royal road to the said opinion with the light and erudition and efficacy of his arguments and reasons. The same is confirmed by Fr. Luis de Molina being called Inventor of the Middle Knowledge, which the School of the Society admits in God, for having been the first who gave it to the press, notwithstanding that other contemporary Jesuit Theologians taught in other parts what is signified by the name of Middle Knowledge, without knowing it of one another. And also because the same Father was the first who in the Schools and in his books used it and treated it altogether clearly and expressly without circumlocutions, and published it and affirmed it, the difficulties that could be objected against the aforesaid Doctrine being overcome. Just as the new world is called today America because Amerigo Vespucci was the first who made and brought to light the Geographic tables or canvases of the mainland of the new orb, although not Amerigo but Christopher Columbus or Alonso de Ojeda was the one who first discovered that land, as Antonio de Herrera noted in the History of the Western Indies.

This suffices for support of the recounted matter in praise of Suárez. For if of Scotus Samaniego says that an Angel who revealed to Blessed Amadeus the divine secrets of his new Apocalypse descended from Heaven to celebrate the merit of that Subtle Doctor with Mary, with this glorious praise: Scotus is our friend, whom our Queen loves much, because he defended her publicly. Let it be said of our Doctor Eximius that not an Angel but the same Queen of the Angels

descended from heaven to celebrate his merits with her, for having so well written and labored in her honor, that her grace and glory alone exceeded that of the entire Church Militant and Triumphant, in the manner that has been recounted above. And if to the same Subtle Doctor, as Lezana recounts in his Apology, chapter 15, and others, on the occasion when he was going to dispute publicly in Paris and speak for the original purity of Mary, advocating in her favor and for the pious opinion, an Image of her in marble that was in the Cloister of his Convent, or as others say, over the door of the University, the venerable and Marian Father saluting it and asking her to be pleased to aid and assist him against his adversaries, who were impugning her Immaculate Conception, holding the less pious opinion, with those words full of confidence in so benign and powerful a Mother: Dignare me laudare te Virgo sacrata da mihi virtutem contra hostes tuos, the same Most Holy Virgin made inclination and obeisance with her head, and even today it remains and is preserved in the same posture, as signifying to him that she was grateful for that service and labor that he had put into supporting that Mystery so singular and sovereign, that she would help him in the disputation and literary arena, and as if giving him congratulations for defending with such valor her Immaculate Conception.

Not a statue or Image of hers, but the same most pure Virgin comes in person, as in the preceding Chapter was narrated, to give thanks for the service and work that Suárez had done and labored in endorsement of the excess of her grace and glory over all the just together, Angels and Men, who are and are to be. And he remains animated to defend this point, although never disputed by another, in a literary and public Act, in a Theatre and University of the most celebrated in the world, although he has against him the same President, without other very grave Doctors and consummate Masters, and emboldened with such an honorific visit to give soon to

the press that labor, as Suárez himself confessed, that this so special benefit from this most pious and most grateful Lady animated him to print with promptness the second Volume on the Third Part, where, as I said, he treats this Question. And likewise he defends in it, in the third disputation, fifth section, following Scotus and other Scholastics, the pious opinion of the most pure Virgin having been preserved from original sin and sanctified in the first instant of her Conception, or physical and real being. Thus did the sovereign Queen reward her devout Servant, who not only defended her as most pure and free and exempt from any sin, but also so holy, that he first showed and published that the intension of her grace exceeded all the degrees of grace that all the Angels and Men have, considered together, and he said the same of her surpassing glory. Suárez performed that Act at last with equal modesty and brilliance, which fit very well together, and in our Brother were continually joined when Obedience applied him to similar exercises. And since they are qualities that serve as reciprocal embellishment, the modest brilliance of Francisco was not disfigured by vanity, nor embarrassment to his brilliant modesty, coming forth modest and brilliant in his conclusions, and from them, the name of great Student and no less virtuous, meriting both praises justly. With this such good beginning as Suárez gave, there have been in that illustrious University major and minor Disputants of the Society, admirable in modesty, readiness, and facility, and most brilliant Acts have been performed, those having given a very good account of themselves and of our opinions, manifesting in all no less their religious virtue than their doctrine.

CHAPTER XVII.
HE CONTINUES AND COMPLETES HIS STUDIES OF THEOLOGY

Brother Francisco continued the fourth and final year of Theology with no less application and signs of intellect than he had begun in the first, finding himself easy in apprehension, difficult in forgetting, and showing himself lively in argument, ready in response, and profound in opinion. So great was the advantage of his capacity that even in the same matters that he heard from his Masters, he was advancing on paper that he wrote separately, two or three questions beyond those that the same Masters were to read to him, writing them in his hand before he heard them.

In proof of this it happened that while Fr. Diego de Acosta, a person of great letters and intellect and Master of Brother Francisco, was reading Theology in that our College, he would go to the room of the latter when the same Suárez was eating and was out of it, and he would read his notebooks secretly, and what he had written on the point he was hearing. And the same Fr. Master would take advantage of it and put in his own what was written in that of his disciple, not disdaining to learn in secret from the same one whom he was actually teaching in public and in the School. Wherefore if we saw him Master of his Fellow Student Gregorio de Valencia, Bachelor in Arts, in the course of these, teaching them to him while still in the second year of Philosophy, now we consider him, that while still being a hearer or disciple, he comes to be as Master in Theology of the one who was his, learning from the very one who so learnedly was reading it, without being offended by his disciple being the Author of those points so subtle. But rather, attracted by the love of truth, which he judged to be enclosed in them, attending more to what was said in them than to who wrote and labored upon them. A great means to hit upon it and to attain it in probable and fallible matters, and which rest on the sentiment of Men. Counsel and advice of Thomas à Kempis, never sufficiently praised: Non te offendat auctoritas scribentis, utrum

parva, vel magna litteratura sit; sed amor purae veritatis te trahat ad legendum. Non quaeras quis hoc dixerit; sed quid dicatur, attende.

It happened at this time that when all those of the College had gone out to sweep the House on the designated day, without excepting anyone, as is the custom in the Society, only Brother Francisco was missing. The one who had care of that distribution missed him and advised the Superior of it, who was still the blessed Father and holy Martyr Martin Gutierrez. The Fr. Rector, persuading himself of the punctual obedience of Brother Suárez, that he would not have heard the bell that gives the signal for that exercise, and that he would be in his cell, diverted entirely in his studies, commanded that they go to it, and that if he was studying they should leave him, because it would be certain he had not heard the signal of the bell. It was so, because having arrived at his room, they found him as totally absorbed in study. They told the holy Fr. Rector this, who with the same prophetic spirit that he said what in Chapter 12 remains recounted, added these formal words: Let this Brother study, for God is raising him to be a great Doctor of the Church, defender of the Faith, universal Master of all sacred Theology, honor and glory of our Religion.

Most of those of the College of Salamanca who found themselves present were witnesses of this saying, and Fr. Antonio de Arana writes that he learned of it from one who heard it from one of them. How well it has been fulfilled and been true will be shown in this book, and Suárez's own books quite publish and attest to it. For if these, or writings, as Cassiodorus noted, are more natural images of the understanding than Sons of their Fathers, because the latter often degenerate and the former very rarely, there being found in those of Francisco so much spirit, so much discretion in choosing, so much profundity in discourse, so much solidity in reasons, so much modesty and energy in the impugnation of contrary opinions, so

much faithful consequence in such great diversity of opinions, so much purity in such variety of matters and doctrines, his coming to be, beyond a portrait of his Soul, a teaching to his disciples, a light that banishes the shadows of ignorance, a hammer and confusion of the Heretics, a fire of divine love to the Faithful, which illumines, guides, and moves, with so many volumes of Scholastic, mystical, and moral Theology, without others, that no ancient or modern Author is known to have enriched posterity with such copious number, as was noted above, who will not say that that prophecy is now seen fulfilled? And what the same holy Martyr Gutierrez added, as Valdivia recounts, that he was to illustrate with admiration the Church, when on that occasion absorbed in study he failed to hear the bell and to sweep?

Principally if we look that our Francisco understood in this world and attended only to two things, to be Wise and to be Holy, and that he had no other desires or tastes except in virtue and letters, requisites for a true Doctor of the Church, two Sisters who greatly help each other to grow much and give their hands to each other. Of the letters he acquired, witnesses are the twenty-six great folio volumes he left written, whose Catalogue will be placed in another Part, all of which give clear testimony of the singular wisdom of Suárez, which is one of the qualities that one whom God chooses for Doctor of His Church needs. Of the second quality that is required, which is virtue and sanctity, and with which our illustrious Doctor was adorned, there is more to say than of letters, as will be manifestly seen in the course of this History, although from the writing of his books whoever sees and penetrates them can pass to what is written, which is the Soul that gives them life. And if no one knows the superior Soul except in another similar one, he will enter with ignorance into such height who is not very Wise. So profound is his doctrine, mixed with the great light that those Volumes of his give in

the matters they treat, the profit they make in Souls, the inviolate purity of what they teach, the propriety and suavity of the style, they serve as soul in that writing, known, if not in itself, in its secrets, and of showing the spirit that the Author of it had. And all is an argument that proves how true and prophetic has been the saying of that holy Superior of Francisco, in affirming of him what has already been recounted, the occasion asking that it be repeated. For apart from not yet being in the Catalogue of the Saints, it seems that Suárez has been for the Society what St. Thomas was for his Religion. And if of those most valiant Giants, Athanasius, Basil, Gregory Nazianzen, Jerome, Augustine, and of the same Angelic Doctor, it is said that not so much the revelations and miracles as the valor of their hearts, the zeal of the Faith, the greatness of the labors suffered for the glory of God, made them resplendent torches of His Church, Francisco came to be a light of it, imitating splendors so brilliant with his glorious deeds and illustrious doctrine, and the Lord making this His Servant similar to the others, especially in what most they flourished in this life.

With the same application that our Brother was continuing the study of Theology, he was continuing, and even with greater, that of virtue, walking on its path with as much fervor as a Novice would, in all that was mortification, prayer, and harmony in spiritual exercises, without missing the literary ones, but with such moderation that the study of letters did not choke the spirit, nor things of devotion impede attending to that study, availing himself of that mortification which helps for science and for the spirit, exercising it also in the employments proper to studies, conquering the difficulties that are wont to arise in them, such as the disinclination to study at due and opportune times, and the desire to study at forbidden times, such as those of prayer, examinations, and other similar ones. He did not exceed religious modesty in displaying what he knew and in seeking what was not entrusted to him, such as this or that argument

or act, accepting any occupation in which obedience placed him. He always kept himself in disposition to leave studies when it commanded him, as he had begun them by the same and was continuing them, as is drawn from what was said in Chapter 12.

Suárez well knew that so that the exercises of letters and of the spirit might not impede each other, the means of peace in both is to enter by the will of God, Whose works are not hindered, and Who goes by His ways to enrich those who love and obey Him. Ego in viis justitiae ambulo, et in medio semitarum judicii, ut ditem diligentes me, et thesauros eorum repleam. For if it is a great thing to understand and know Theology well, but the most known and highest of it is for one to order his life, without departing in anything from what God wishes. This is the highest that we can learn, not to depart from what the Lord wishes of us, showing ourselves with Him, even in what seems little and does not oblige to sin, as faithful Servants, as Francisco learned and practiced in the first place. For to deviate from the divine will is not science but ignorance, it is not to walk in light but in darkness. Therefore St. Augustine wisely says: Let us gladly be ignorant of what God wishes us not to know, because it suffices that He wishes it for us to be pleased to pass through it: Nos igitur, quod nescire nos Dominus voluit, libenter nesciamus, not wishing to go out to fly if God does not draw us out, nor to guide our will except by the path that His Majesty shall signal to us, as Francisco, wise Doctor, did.

CHAPTER XVIII.
HE GOES TO GRANADA ON SOME BUSINESS, AND THE TESTIMONY THAT THE HOLY ARCHBISHOP OF THAT CITY GAVE OF HIS QUALITIES

To abhor Father and Mother Christ commands us, that is to shake off from us the love of them in what they oppose us in serving Him. He counsels us to leave them to go in following Him if they hinder us, and to be disciples of so sovereign a Master of perfection, imitating those whom He had in this life and who followed Him. But when serving Him they are no obstacle, nor an impediment to following Him, seeing and treating them does not oppose perfection itself. Our Francisco, attentive to it to the most sublime degree, was not content with what does not oppose, but always worked what most advances it. Nor did he go to see his Parents when he had to leave them, following Jesus in His holy Society on entering it, nor in all the time they lived, being in it. And thus since they sent him to Salamanca, they did not see him anymore. Such and so great detachment did he have from flesh and blood, consecrating to God alone his heart. Only is it read that he returned once to his Homeland, because not only could he not excuse it for the reasons we shall say soon, but he saw himself obliged to go to it.

Suárez being in the fourth and final year of his Theology, that of 1571, as I noted, he being twenty-three years of age and only seven of religious life, having in such limited time run so far in virtue and letters, and being very distinguished in both faculties, as remains mentioned, some thought that he received news of the death of his Parents, those adding that they died within the space of only three months, one after the other. But in this an error was suffered, as is drawn from a paper written in the hand of Suárez's Uncle, Don Pedro Vázquez, of whom I made mention in its place, and signed with his name, which says thus: Gaspar de Toledo died, requiescat in pace, Sunday at dawn on the fifth of March of 1570. He was buried in the Monastery of the Lord St. Francis, in the Chapel of his Forebears. He made his Testament before Gaspar de Paredes, Scribe of His Majesty, which was opened before Andrés de Ribera, public Scribe, the same

day. He left as his Legitimate Children, his and of my Sister doña Antonia Vázquez, who had died Tuesday at dawn on the ninth day of the month of October of 1567, eight Children, four Males, four females, Juan Vázquez de Toledo, over twenty-three years of age, Francisco Suárez of twenty-two years, Religious of the Society. And in this manner he continues speaking of all the other Sons and Daughters, and other things of the disposition of the House and Family, which I omit as not being so pertinent to my purpose.

Wherefore according to this paper, of which Don Juan Suárez de Toledo y Obregón sent me a copy, and this notice and observation, which without doubt is certain, we must say that it is also indubitable that our Francisco was born in the year I recounted in its place, of 1548, and not of 1549, and that in the year 1558 his Father named him in two Chaplaincies of which he was Patron, and in the same he was given collation of them and was ordained to first Tonsure and Minor Orders in Granada, touching his tenth year of age. As it is likewise certain that he learned of the death of his Parents before the year 1571, supposing that it happened in that City in the preceding year, that of his Father, and that of his Mother in that of 1567. Although he felt this blow naturally, as a Son, for God does not wish us insensible but enduring, he bore it in patience and with much resignation to the divine will, as such a Servant of the Lord and one to whom he had so truly offered his heart, and entirely all that touched him, since he renounced and left all the things of this world, without any change of those that pass in it being able to alter him or take away his interior peace.

Through the death of Francisco's Parents his Brothers remained orphans. It was necessary for him to go to Granada, his studies finished, to give order in remedying them and to be their protection and Father in the absence of the deceased, as he truly was, occupying himself, as piety and charity asked, in helping some and

others, with suffrages to the dead, with salutary counsels and prudent direction to the living, and with prayer to both. He disposed everything with much skill, and having married honorably some, the first Brother and Heir, and the youngest Sister, and the others having entered Religion, as was mentioned in the first Chapter, he took with him the youngest of all, and he entered the Society in Salamanca, ending in it happily his religious and holy life, as was said in Chapter one, and this was the second time he came to that City, as is drawn from what I noted in Chapter 5. With this Francisco fulfilled what God commands through Isaiah: Carnem tuam ne despexeris. Which, as St. Chrysostom ponders, is a commandment in which God orders coming to the remedy of relatives when they need it.

There still lived in Granada two Uncles of Francisco, I spoke of them in Chapters one and two, both Ecclesiastics, one Brother of his Father and the other of his Mother. The latter was called Doctor Don Pedro Vázquez, Archdeacon of the Holy Church of Granada, who was also Major Abbot of Santa Fe, as his Uncle, Doctor Don Francisco de Utiel, had been, as I said in Chapter two. The other was Canon in that same Church and Archdeacon of Almería, his name Don Juan Suárez de Toledo. The Abbot was much esteemed for his many letters, virtue, and government by the holy Prelate and Archbishop of Granada, Don Pedro Guerrero, Father of the poor, illustrious Doctor, and most vigilant Pastor of his sheep, and one of the illustrious and holy Prelates that Spain has known. Thus the Uncles and relatives of Brother Francisco Suárez, as those of the Society of that College of Granada, desired that since he found himself in his own Homeland, he should give in it signs of his great intellect and surpassing letters, defending an Act of Theology, so that all might remain honored with such a relative and with such an alumnus, and his land with such a Son. The Uncle Abbot, Don Pedro Vázquez, begged the Archbishop to find himself present at those

conclusions of his nephew, and that he honor him with his presence. The holy Prelate admitted it, not only because the Defendant was nephew of the Abbot, whom he so esteemed, but also because he was a Religious of the Society, of whom he was a true Father, and to whom he did singular mercies and favors, in particular to that College of Granada, giving it such large alms that alone they sufficed for its principal foundation, without wishing for them, for any entreaties, arms or Title of Founder, seeking only in those the greater honor and glory of God, the good of Souls, and celestial Treasures.

The Archbishop then attended the Conclusions, presiding at that Act, which was of the most brilliant and famous that have been held in that University. The most learned Prelate repeated many times, seeing the capacity of Francisco in perceiving and readiness in responding, that it was needless to have a President at those Conclusions, he being able to be one of any others whatsoever. The Act finished, the holy Archbishop speaking in particular with the Fathers of the College, charged them very weightily to have much care with that Brother, because he was to be, he said, one of the most illustrious columns of the Church, of as many as it has had in all centuries. And taking leave of Brother Francisco, he cast his blessing upon him, and embracing him very closely, he asked him with much insistence and earnestness to employ that great talent that the Lord had given him in the service of His Church, because he hoped, he added, that he was to be for the glory of the same Lord, honor of the Society and of his Homeland and of all Spain, and profit and utility of all Christendom.

This qualification and testimony of a Prelate so learned and holy is much to be esteemed, whose opinion and judgment were of very great weight in the most grave matters that passed through his approbation in the holy Council of Trent. And it can be prudently judged that this saying was born of a prophetic spirit, just as that

which moved the venerable Fr. Juan Suárez to say of Francisco, when as Provincial he received him into the Society, what was recounted in Chapter six, and that which inspired the holy Fr. Martin Gutierrez to give the testimonies of Suárez, as Rector and Superior of him, of which was spoken in Chapters 13 and 17, because almost the same reasons militate in the three. O great God, how good You are, liberal and careful in rewarding and looking even in this life after Your Servants, and exalting the humble and those who suffer something for You, defending their honor! Three times we saw in Chapters 5, 6, and 7 that Francisco was held in little account by human prudence, passing through all those humilities and humiliations to achieve entrance into the Society of Jesus. And now it has been touched that the same divine Wisdom reveals and excites three holy men, how esteemed he is to be by God and honored by Him, and of how much honor and profit for the Church and Her Children, and that they manifest it many years before it happens, having chosen for this those two such illustrious Jesuits and Superiors of Francisco, and the third, that Most Illustrious Prelate and very holy, Don Pedro Guerrero, affirming of Suárez among other praises that he was to be a great column of the Church.

From this saying it seems we can infer that not without some mystery did divine Providence dispose that Francisco should be born on the fifth of January, as was noted in Chapter four, on which day the Martyrologies make mention of St. Simeon Stylites, or of the Column, for having lived upon one that was most high, with singular austerity, as Cardinal Baronius proves, coming to be as a prognostic of the most firm and sublime Column of the Church that that child was to be, growing every day in the height of virtue and letters. The effect has confirmed what that holy and learned Prelate predicted.

CHAPTER XIX.
OF THE CONSTANCY HE SHOWED IN HIS VOCATION, AND OF THE RENUNCIATION HE MADE OF HIS TEMPORAL GOODS

I crown this Part with a case that happened to Suárez while still a Brother, with a Religious of a very grave and learned Order, who had previously been of the Society and a great friend of Francisco, to whom he said one day, pressing his hand: Let your Reverence give thanks to Our Lord for the mercy He has done you in giving you perseverance in the Society of Jesus, and believe for certain that it is one of the Religions in which the most perfection is professed, of as many as God has in His Church. Suárez thanked him for the counsel and assured him that with the grace of Our Lord he would seek perseverance in that state. But as the fame and reputation of the great intellect and letters of Brother Francisco flew through Spain and through the Universities where he had been, his own knowing that this Religious had communication and friendship with him, begged him to persuade Suárez to transfer to his Religion, promising and assuring him that they would favor and help him until making him holder of the Chair of Prima of Salamanca. The friend took the matter very much to his care, and finding one day a good occasion, he began with insistence and with reasons to persuade him of what those of his order desired. How easily human condition changes! The holy and constant Brother composed himself, and with severe and grave countenance, said to him no more words than these: Let your Reverence remember what you told me a few days ago, and do not forget yourself so quickly. With which not only did that Religious desist from his intentions, as from an impossible thing, because of how much Suárez loved and esteemed his Religion, but he remained

as if embarrassed by Francisco's response, showing in it how rooted he was in his first vocation, and that the target of his exercises and literary studies was so religious and pure that he did not pretend in them name, dignities, riches, or temporal stipends, or positions, or honorable Chairs, but only that which God and the holy Obedience of Him wished, the greater glory of the Lord, and to be an instrument to procure that He be known, loved, and served by men, with the force of sound doctrine and exemplary life.

Thus Suárez practiced what our Constitutions ask and ordain, that science should be directed only to this end, which is the highest there is on earth, seeking and pursuing the gaining of Souls with studies and ministries in which the Society is continually employed. And as St. Dionysius says, the most divine among divine things, and that which Christ, sovereign Master, had in His coming to the world, and for this He said: Manifestavi nomen tuum hominibus. And although so lofty, it is also very profitable for those who occupy themselves in similar employments with such right intention. For speaking of such, Daniel said that they would shine like Stars of the Firmament. And St. Paul having written to Timothy that he attend to himself and to doctrine, gave him for reason that doing this he would save himself and others. But whoever vain for ostentation and applause, without any memory of God, should give himself to the exercise of letters, can fear the severe punishment in the other life, which without doubt he will experience if he does not satisfy in this sufficiently for such fault, as is recounted in the Ecclesiastical History of that Student of Paris who appeared to another his companion with a cape of parchment like a pluvial over his shoulders, and his face frozen, suffering very great cold, oppressed intolerably with the weight of the cape, which was written with very minute letters. And he told him that each one of these weighed upon him as if it were a great mountain, and its weight chilled him much more than ice and

snow. He asked him for prayers and suffrages for being in Purgatory, and he disappeared after having also told him that that parchment cape and its letters, and finding himself oppressed by its weight and so frozen, signified the exercise in which he had occupied himself vainly for ostentation and applause, the letters, the arguments that only for this end he had made, without remembering God, and the cold, his coldness and lack of substance.

The young man who found himself in the same occupation, fearing the same end, and for equal faults not unequal pains, for thus he as the other, when alive, were supremely applauded for their syllogisms and arguments, if not vain, seeing that the light of here was so heavy there, and the heat of the arguments so frozen and cold in Purgatory, and that all the useless and vain ones are written to be paid in torments, he determined to change the exercise. And thus by the light that this lesson offered him, he took the pen and composed these four leonine verses, as they call those of this kind, and fixing them on the doors of the University, in the morning having told the case to many friends, he left the world for a Religion, and the verses he left gave no small care to those who did not follow him. Those were these: *Linquo coax ranis, Cras corvis, vanaque vanis Ad Logicam pergo, Quae mortis non timet ergo.*

Which in substance signify: I leave to the frogs useless speaking, delays to the crow, and what is vain to the vain. I go to seek and learn that Logic and arguments that with good antecedents in life offer sure consequences in death.

To this Suárez always aspired, and did not stop until he fully attained it with the life and happy transit he made and had, aspiring only in his studies to undertake and continue them moved by those ends so lofty that we said. Wherefore he easily repelled that assault and combat of the Religious friend, who in this did not show himself so much, although it must have seemed to him he proceeded with

good zeal, although it was not discreet, for no one should be counseled to leave the first vocation and Religion to which God called him. And experience shows that ordinarily such changes are not wise. And in this case was discovered no less the inconstancy and inconsequence of that one who so soon and easily persuaded Suárez the contrary of what a little before he had counseled him, which was to persevere in the Society as in a Religion so perfect, which he himself knew by experience and confessed, having drunk its milk for some time as a Son, than the stable constancy of Francisco in shaking him off and rejecting him, giving him in the face with those words so modest, without taking account of the offer that was proposed to him in the name of his own to attract him to their Order. For if such diligence our Brother had put into seeking and finding the precious Pearl of the Religion in which he lived, and such effort, with such various humiliations and labors to preserve and keep it, when he was not entering into the study of letters, afterwards, having received in it so many benefits from his own and so much light from God, it is very certain that grateful, his noble, pious, and generous heart would find itself more content and firm for perseverance, the affection he had for the Society being so extreme that he would have postponed the greatest dignity in the world to the most humble and low employment of it, to be able to carry forward worthily his divine vocation, as the Apostle exhorted the Ephesians: Obsecro itaque vos vinctus in Domino, ut digne ambuletis vocatione, qua vocati estis. And Francisco would have gone to any part of the world where he had been sent to fulfill it and not lose it, having been necessary, in the manner that he had done and undertaken so many steps and roads to achieve his effect and enjoy it, when he asked for the Society, as was seen in Chapters six and seven, and with such earnestness and effort he solicited his entrance.

Such esteem should he who is called by God have, and concept of the greatness of the Religion in which with greater regular and uniform observance its institute is kept, without looking at or attending to brilliant Chairs or honors, but to the greater glory of God, to the advancement of the Soul, which is judged most increased, and fruit of the Faithful, as Suárez was accustomed to execute. And he manifested it on the recounted occasion, and the great appreciation he made of his divine calling to our Society, and the singular concept of it. He imitated him in this that model of Prelates, exemplar of Religious, admiration of Princes, and model of Superiors, who died on the twenty-eighth of April of the year 1631, Provost of the Professed House of Toulouse, at thirty-nine years of age and nine of Religion, Fr. Charles of Lorraine, descendant of this Most Serene House, who being Bishop of Verdun and knowing that Pontiff Gregory XV was treating of making him Cardinal, having had the license of His Holiness, renouncing Dignities, having entered the Society and being a Novice of it, wrote to a Father: That for being one, when he was not, he would have gone to Japan on foot, adding: That when he could not be one except in a galley, he would become a Galley Slave, and that he would expose himself to the plague-stricken if otherwise the Society had not wished to receive him. And in the letter he sent to his Mother Madame de Chaligny, he tells her: I esteem my cassock more, which he was already wearing in the Society, than all the purples of Rome and all the crowns of crowned heads. Can there be, he concluded, a man more happy in the world than I? Thus Condé recounts in the life of this illustrious man.

In this same year Francisco made renunciation of his paternal and maternal legitimate inheritance in favor of his elder Brother, Juan Vázquez de Toledo. It is established from the citations of the deeds of renunciations of these inheritances that he, as well as his Brother also a Jesuit, Gaspar de Toledo, granted, which say thus: License of the Fr.

Provincial of the Province of Castile, Fr. Gil González Dávila to Fr. Francisco Suárez Vázquez, that he may renounce his paternal and maternal inheritances, its Date in Burgos in the College of San Salvador, on the third of September of 1571, before Alonso Muñoz, public Scribe of Burgos. By virtue of this license the said Fr. Francisco Suárez Vázquez gives his sufficient power to Fr. Francisco de Porras that in his name and representing his Person, he make the said paternal and maternal renunciation in his Brother Juan Vázquez de Toledo. The date of this power in Segovia, on the third of November of the said year, before Juan de Jungrito, Scribe of the Number of Segovia. The said Fr. Provincial, Master Gil González Dávila, found himself present at the granting of this power in Segovia and approved and signed it with the said Fr. Francisco Suárez.

By virtue of these powers and license of the Fr. Provincial, Fr. Francisco de Porras made the said renunciation in favor of Juan Vázquez de Toledo, elder Brother of Francisco, reserving for himself three hundred and fifty ducats that were to be given him in two installments. The date of this renunciation in Granada on the tenth of December of 1571, before Martín López Olaro, royal Scribe. All the Brothers approved this renunciation, and in the name of the minors their Tutor, Doctor Don Pedro Vázquez, Major Abbot of Santa Fe, the said month and year before the said Scribe. And the same Doctor Don Pedro Vázquez obliged himself to pay for his nephew Francisco the said three hundred and fifty ducats to the Society, on the fifteenth of December of 1571, before the said Martín López Olaro, royal Scribe.

After all this is added in the recounted notices and citations the following: Letter of payment and end and acquittance of this quantity in favor of Doctor Don Pedro Vázquez de Utiel and his nephews granted by Fr. Francisco de Porras by virtue of the powers. Its Date in Granada on the twentieth of December of 1571, before

the said Martín López Olaro, royal Scribe of His Majesty. And coming to mention the renunciation that Francisco's Brother, who before was also of the Society, as was touched in the past Chapter and in the first, and found himself with his same Brother in the College of Segovia, made, the paper that arrived in my hands says thus: Deed of power that Brother Gaspar Suárez de Toledo granted with license of his Provincial in favor of his Uncle, Doctor Don Pedro Vázquez de Utiel, Major Abbot of Santa Fe, that he might renounce his paternal and maternal inheritance in his elder Brother, Juan Vázquez de Toledo. Its date in Segovia, on the fourteenth of March of 1572, before Juan de Jungrito, public Scribe and of the number of Segovia. By virtue of this power of Brother Gaspar Suárez de Toledo, the said Doctor Don Pedro Vázquez de Utiel granted deed of renunciation in favor of Juan Vázquez de Toledo of the paternal and maternal inheritances of the same Brother Gaspar. Its Date in Granada on the first of November of 1574, before Francisco Pérez de Córdoba, public Scribe of Granada.

In these renunciations that the two Brothers in blood and religion made of their inheritances, they renounced likewise the right they could have to different Patronages of Chaplaincies and Chapels that there were in the House of their Parents, and with the condition that the elder Brother of them, Juan Vázquez de Toledo, should possess them perpetually, as possessor of the House and Entail, so that the legitimate Successor of the same House might always succeed in it. And in this sense they gave new power to their Uncle Don Pedro Vázquez that he might dispose it. And by virtue of these powers and license and consent of the other Brothers and Sisters, the same Uncle granted deed in this sense in favor of the said Juan Vázquez de Toledo. Its Date in Granada on the fifth of August of 1574, before Martín López Olaro, Scribe of His Majesty.

Francisco Suárez, as well as Gaspar his Brother, showed in the recounted renunciation, as well-ordered charity asks, that in similar actions to whom one should come and provide aid first is to relatives, especially when they are so near as those of the first degree, if necessity requires it, or the position they occupy, or other circumstances, as there were and militating in this occasion, in which so many Sisters of Francisco had to take state and the elder Brother to marry, according to his quality, in the manner that was recounted in the preceding Chapter, without forgetting to be grateful to the Society, his spiritual Mother, leaving her that legacy, which must have served for the College of Granada, seeing that by it there was no failure to attend to what else was necessary, all the relatives remaining very content and edified, and that College obliged, in action of thanks for the alms he had assigned it, to commend him to God and make him participant in its suffrages, as our Religion is accustomed to exercise with its Benefactors.

The naming of Francisco by the Fr. Provincial, in that license he granted him for that renunciation, Suárez Vázquez, was for wishing to give the surnames both of the Father and of his Mother, who was Vázquez, as was said in Chapter one. And it is a very ancient and laudable custom, when the end is not vain but good, and which not a few still practice, to put both surnames, in particular in public deeds and books in which they are accustomed to sign, thus Seculars and Religious, who are of those Orders in which those of them do not change those they had in the world, especially if they used them before their entrance, manifesting in this that they wish no less to remember the Father to honor him, and for other very honest motives, than their own Mother, who suffers much more than the former in the being and raising of the Children.

BOOK TWO
FROM HIS ORDINATION TO THE PRIESTHOOD UNTIL KING PHILIP II, THE CATHOLIC KING, APPOINTED HIM TO TEACH THEOLOGY AT COIMBRA

CHAPTER I.
HE BEGINS TEACHING THE COURSE IN THE ARTS; HE IS ORDAINED PRIEST, AND THE VIRTUE WITH WHICH HE PROCEEDS IN THAT OCCUPATION

If we have seen Francisco as an actual student and disciple of different masters in the courses of the arts and theology, distinguished in virtue and letters, and a living image of a devout Christian, religious, and learned student who must unite both, from here forward we shall find him, considered as a master of others, more eminent in all of that, a perfect portrait of what a religious person must be, and of any Catholic doctor. For whoever, like Suárez, at the beginning of his studies begins with fervor to unite them with the spirit, ordinarily his progress and end are what his beginning was. This is what the student and the doctor must seek and follow, so that he may not have or hear against himself that fearful voice of Christ,

which He said to a lukewarm soul: I have against you a few things, because you have left your first charity. And if having God hold something against someone is to be feared, how much more must one tremble if He holds many things against him, for having fallen away in obedience, devotion, and humility, in patience and charity, and in the other virtues? Francisco's virtues were so heroic, and the splendor of his doctrine so illustrious, and his genius so elevated, that upon his return from the journey to his homeland and the completion of his studies, his superiors immediately placed that light, which they had seen shining so brightly in hiding, upon the candlestick and the chair.

They commanded him to teach a course in the arts at that college of Salamanca for the space of one year, no more, for some who had entered the Society already as men and masters in other faculties, that they might be his disciples in this one. Here he began to give evidence of the talent he possessed for being a master, and of the great comprehension which Our Lord gave him of all the faculties, for he knew how to penetrate them, summarize them, and teach them in such brief time, and with satisfaction and profit to his hearers. And although he had to accomplish and travel a career, on such a long road in so short a space, he endeavored nevertheless, and it lasted always, to keep his heart very calm and free from anxieties about studying and from haste to conclude the works of obedience or piety, because this greatly hinders everyone, and more so those who occupy themselves in literary exercises, and it is the occasion for works, with haste, to be done badly, and the heart to be left unable for prayer and converse with God, and the understanding to receive the light that His Majesty is accustomed to communicate to those who exercise both occupations, according to His pleasure, as this His Servant did.

Having taught the arts this year, Brother Francisco was appointed by Fr. Provincial Gil Gonzalez to teach the principal course of the arts, which is called the Provincial Course in Castile. They gave

him as disciples very brilliant subjects, able youths and men of promise. They assigned him the college of Segovia to teach in. He did not have at that time the age to be ordained priest, and thus he began to be a master and exercise this honorable office while still a brother and without having taught the lesser faculties of Latin or grammar, which few there are in the Society who do not teach them, and no one ordinarily escapes that employment except for lack of health, which requires very robust health. And rare, or none, are those who, before having received the priesthood, hold major chairs, and especially teaching those of the house. But the superiors judged it proper to exempt him from those, discovering in him such singular capacity for these, so that he could dedicate himself more to them and train masters instead of disciples, as one so Eximius and eminent in that employment.

He completed his twenty-fourth year in the year one thousand five hundred and seventy-two, and was ordained priest the second year of his course, adorned with the necessary qualities in the highest degree of doctrine and exemplary life for entering into the care of souls and healing sick customs of the Republic. For just as the blind cannot guide, the fool cannot counsel, the weak cannot sustain, the sick cannot cure, the coward cannot encourage, so neither can the priest without letters and virtue. He prepared himself to say his first Mass with much prayer, mortification, and penance to make himself thus a more worthy minister of that admirable sacrament and sacrifice. He said his first Mass at the age of twenty-four years and two months, in the same college of Segovia on the twenty-fifth of March of the aforesaid year 1572, the day of the Annunciation of Our Lady, so that with such a great patroness and devotee of his, his priesthood might be in all ways felicitous, and he said it with notable devotion, tenderness, and affection for the rest of his life.

A few days after being ordained, Fr. Rector had a letter from Fr. Provincial in which he ordered that he should make him confessor and prefect of what touches the spirit of all those in the college, a great argument for the perfection to which his own must have arrived, and the spiritual magisterium with which he would already be adorned from that time, and no less the esteem that the prelates had of his religion and the security of his virtue and humility. For a religious, as he was, so young in age and so recent in the Society, and who had just been ordained priest, they made not only a master of letters for his disciples but also of their spirit, confessor and spiritual father of their souls, a clear indication of the love they had for him and the confidence placed in him. Likewise for all those in the college, among whom were found venerable fathers full of gray hair and wisdom, and who in virtue could be masters of the very perfect. Thus Arana, an exact writer of his life, recounts and weighs this in his manuscript life.

To govern, then, and order prayer, devotion, and the other spiritual exercises, Fr. Francisco Suárez was appointed among so many as a perfect person who gave himself wholly to God, and as no less learned in the science of the spirit than in those he was professing, and as a subject who, however he might be looked at, was found completely wise. The superiors already considered him as a sun in both courses of study, of letters and virtue, taking giant steps in his career, as is said of the material sun that illumines us: He exulted like a giant to run the way, through the immense space of heaven that he travels with most swift steps without fatigue or labor. Thus it seems that our Father took such steps on the path of wisdom and perfection, since so soon he found himself obliged and had to communicate the rays of these by obeying his prelates, who judged that his understanding possessed an immense maturity, as the Church emphasizes and notes in another case, speaking of the tender Virgin

and Martyr St. Agnes: Childhood was reckoned in years, but the maturity of mind was immense. Entrusting to him in that youth, and so recently ordained, the greatest weight and honor of the Religion, which is to train subjects and guide them through the paths of doctrine and sanctity. So it could be said of him in some way: His foundations are in the holy mountains. For his beginnings equaled what some celebrated men enjoyed at the end of their days, or after many years in Religion, having reached a great summit of virtue and science. The superiors gave Francisco the charge that is customarily entrusted only to elderly fathers, experienced in matters of the spirit and much exercised in them. But there is no reason to marvel that he should be placed ahead in position, who in so few years had advanced so greatly both in virtue and in doctrine.

Extraordinary was the opinion that he very quickly began to gain in Segovia among all the doctors as most learned and of delicate genius. All the masters of the religious orders in that city, which are many and very grave, with their exercise and profession of letters, came to his acts and conclusions, and great was the admiration with which they departed at the acuteness, comprehension, and profundity of the master, and at the inventiveness of new disputes and questions never treated by others until then. With this the name of Suárez spread through all Spain as singular and famous. And in this time he fulfilled the obligations of master with such punctuality and attended to his study in such a way that with the same he corresponded to those of a most perfect religious, without the occupations of letters, which so greatly tend to seize those who profess them, and especially at the beginning, defrauding him one point from attending to the exercise of religious perfection, both his own and that of his disciples, and that of all in that college, which were under his charge and were many. For if as a student, disciple, and brother he took such care to unite spirit with letters, in the manner that has been seen, with no

less, or greater care he sought this and attained it, now made master, scholar, and priest, on whom depends much of the virtue and religion of his hearers. For as they for the most part love and esteem their masters and learn the sciences from them, so they love and esteem the religion and sanctity that they see loved and esteemed by them, and they learn from their words and works the virtues that shine in them and in which they take pride more than in the sciences. And also masters with their exemplary life give credit to their person and their doctrine, and cause it to be well received and more esteemed, and if it is a matter or point that must be put into practice, they greatly facilitate its execution.

Francisco had very fixed in his heart that saying of St. Peter Chrysologus: The authority of the magisterium consists in life; he who does what he teaches likewise makes the one who hears him obey. And on the contrary, bad or imperfect life discredits the master and his doctrine. For, as St. Bernard says: When the life of the doctor who preaches is despised, it remains that his preaching be contemned. And as the teaching that Suárez gave came to be not only speculative, reading philosophy, but even operative and practical, being a father of the spirit and prefect of that whole religious community, which consisted of so many youths and venerable elders, helping all to grow in perfection with his counsels and salutary instructions and exemplary life, he endeavored with all his might to excel among the others in letters and virtue, and in being very spiritual and learned, and to profit himself first in order to be able to profit others, realizing that it was a great pity to have notebooks and memoranda full of truths and to have souls empty of virtues, and that it was great disorder in those who direct all that they study to others and nothing to themselves. For one of the neighbors, and the first with whom one must take account, is myself, according to what Solomon says: You

drink first the water of your cistern and from your well, and then let your fountains flow outward, divide the waters through the squares.

Although he took that double magisterium out of obedience, it was not without considerable feeling on his part, being so humble, holding himself unworthy of it and of that precedence so advanced. For the just postpone themselves to all and advance themselves before none. Nevertheless, the superiors very soon set their eyes on Suárez to occupy that position, because although he had not completed twenty-five years of age, many years of advancement were reckoned in him. For gray hairs are the senses of man, and the age of old age is an immaculate life, says the Wise Man. Many gray hairs he creates who uses much sense, because the blameless life is a mature old age and worthy of respect. Thus our Suárez was an old young man, for in few years there were united in him with a close bond much sanctity, much prudence, much skill and success in the government of the spirit, in addition to that of letters, and much wealth and talent for important enterprises. Wherefore it is not to be wondered at that already at the beginnings the prelates entrusted this to him, which is one of the most important that the Religion has and maintains, being the education of young students like the foundations of all of it, and where they need it most is in the course of the arts, as experience itself teaches.

Francisco made in his life a plan of religious perfection and a living rule for those who were of his spiritual and literary school to follow. He endeavored to move from one to the other, attending with equal solicitude to both faculties, of the spirit and of philosophy, and although so different from each other, the clean intention that animated and informed them made them one and the same, solely to please God, persuading all of this same thing, being a model of sanctity to the newly come from the novitiate, whom we call juniors, his disciples, as to the ancient. He never said: Go, but rather, Let us

go, as is written of Caesar, because he always went ahead in the observance of his institute and in the perfection of his state, never leaving things of obligation for those of supererogation. He took account of their conscience all the times that the Rule marks and orders, remembering what St. Anthony Abbot teaches, that if it were possible, as many thoughts as the monk has, as many words as he speaks, and as many actions as emanate from him, it is important that they be manifested to his spiritual father, so that he may not err in some and be directed in all. And the same must be understood of him who wishes to make long journeys on the road of perfection, for however experienced he may see himself, he needs someone to rule and guide him. He did that with such gentleness and with words so sweet that there is no mother, however loving she may be, who treats her children with as much love and affection as this holy Father and Master treated his spiritual children and disciples. For although he desired to advance them in those natural sciences, incomparably more so in the spirit, and that they should reach greater eminence of sanctity than of letters, as was discovered in him, of which the following chapter will give testimony, without others.

CHAPTER II.
HE OCCUPIES HIMSELF IN OTHER MINISTRIES, AND OF THE RARE PURITY TO WHICH HE GAVE AND ATTAINED HIMSELF

As his charity and zeal for souls and for the glory of God were so great, he was not content to profit those of the house, nor did he restrict himself to them alone, but that extended to those outside and to the most rude and ignorant. For this, seeing himself a priest and in a state where he could exercise the ministries of the Society and help his neighbors, on Sundays and feast days, instead of taking some

relief from study and rest from the work of other days, he would leave Segovia for those towns and villages of the region, one, two, and even three leagues, and this on foot with his staff, and he would preach to them, confess them, catechize them, and perform with all the office of a loving shepherd and father. At night he would return very consoled to the college, and sometimes he returned as fasting as he had left it, without having eaten a bite, because his delights were to do the will of God, seek His greater glory, and employ himself in the good of souls. His ardent desires for their profit and salvation, in these outings and as if missions, showed and manifested themselves greatly, placed and executed in such works, which followed upon labor and such continuous work all week, as it was to teach arts in a Religion in which studies proceed with such punctuality and exactness. And one must attend to the instruction of the brothers all business days, outside the day of rest, assisting them now in conferences or lessons for the space of three or four hours, and to a perpetual and retired study, without the master being free because of this from the other spiritual, humble, and laborious exercises, nor having exemption in anything from the daily, ordinary, and common things that obedience orders to all.

But as his fervor and capacity were so great, to all those offices his wealth gave very full satisfaction, without one impeding the other, his admirable life being a beautiful and spiritual work in which all together did not make confusion but labor, and each one so well attended as if he had studied the successes and had pursued them, had not God prevented it. For having gone out one of those times from the sermon very inflamed and sweating, such was the spirit with which he had said it, he immediately set out on the road because it was late. A north wind was blowing, cold and thin, which penetrated his chest in such a way that it remained dark and closed for all his life, and with such great weakness and pain in it that it not only gave him

much matter to suffer but obliged him entirely to leave the exercise of the pulpit and embrace only that of the chair. I persuade myself without doubt that this happened with special providence of Our Lord, so that diverted from other occupations he might be free solely and wholly for the knowledge and teaching of the hidden mysteries of sacred theology, which was what God had most chosen him for, for otherwise it would have been very difficult for him to give himself so unreservedly to this without applying himself to preaching, both because of the talent he showed for that employment and having begun in such a position, as also because very often whoever is actually a master must give himself to it, either for relief of the subjects with whom he lives, or because obedience or the necessity of the colleges demands it, for in some of them through different occurrences one religious alone must perform many offices, or because of importunate requests from acquaintances and friends. Finding Francisco thus unable for the pulpit, his pen served in place of his tongue. His zeal lived as if tormented, seeing himself unable to preach in the squares and make missions through the towns. Zeal and impediment struggled in his breast, and he needed very singular patience to tolerate the impediment, because zeal burned in living flames, although always in everything resigned and conformed to the disposition of Heaven. For this cause he gave himself to the printing of so many books that he brought to light, as we shall see, and from that experience a practical conclusion, which for his humility he repeated many times, saying: That there were in the Society many other masters of more advanced genius and gifts than his for serving the Church and honoring the Religion with their studies and books, but that many did not finish recognizing their talent, nor did they reduce it or persuade themselves to occupy and exercise that alone in which grace and nature made them most distinguished, but like men who are satiated, who want to taste and try everything, they seek

various occupations to entertain time and taste, and thus diverted to many things they cannot be so eminent in that for which Our Lord gave them more wealth. This must be understood of those who undertake different voluntary employments, not of those who occupy themselves in them guided by obedience, which, judging them able, disposes that they do them, being equally capable for all, and sometimes because there is no one who can exercise them with the satisfaction desired. And thus we see that some have completely fulfilled and fulfill various ministries and charges of government, chair, and pulpit, enjoying universal talent for everything, although few. Although they cannot be so advanced in those as they would be if they had dedicated themselves to one alone, this suits them and they go secure by such a course, for they follow the north of holy obedience and not their own inclination or will.

With the aforementioned persuasion, and on occasion of that ailment of the chest, and most principally by the approbation and order of his superiors, by whose direction he always ruled himself, he retired from the other ministries and offices that require special gift or talent and are not universal for all, dealing only with reading, teaching, and printing, as if he had been born only for this, which was the most principal talent that God communicated to him, so superior to all that we have known in others, however excellent, as the works he left to posterity proclaim.

In this his first chair or position he established in his mind what he kept most perfectly all the time of his life that he taught and presided or assisted at public acts. This was a rare modesty, invincible patience to injuries, to which he responded with silence and corresponded with benefits, and a profound humility in the many occasions that each day are offered, even to the most modest, to fail in this virtue in the acts and conclusions of letters. For never was he heard in any of those occasions, however great and unjust they gave

them to him, presiding or arguing, to respond to anyone with contempt or with impatience or with shaking off, but to all with humility and graciousness when it was necessary to speak. Nor did others' lack of composure with him in arguments and disputes suffice to draw him one point from his humble and religious modesty, not in word, nor even in a gesture or slight action, with much admiration and edification of those present.

How extraordinary and distinguished were the purity and religious perfection with which he proceeded in this time when he taught the arts in Segovia, a chapter of a letter will tell, which Fr. Diego de Ocampo wrote, who was then his disciple and afterwards for many years a preacher and superior in the Society, a very grave person whose testimony should make all faith, being so approved and an eyewitness. His formal words say thus: I can say in general that I have not known in my life a person of the Society or outside it who has more edified me or moved me to serve God with the example of his life and with the composure and modesty in all his actions, in which I noticed and observed with special care, for the spiritual profit that my soul experienced from it, and I remarked much on his interior composition and modesty in all occasions of recreation and arguments, as if he had come from prayer or were in it, without others' lack of control or discomposure with him sufficing to draw him one point from his modesty, not in words nor in gesture, as I saw many times with edification of those present. In recreations he was very much within himself. One time among others, being next to him after eating in conversation with the community, seeing him raise his eyes to heaven with very devout affection and move his lips at the same time, desiring to hear the words he said, I applied my ear to hear these: I shall be satisfied when your glory appears. Finally, in all the time that I knew him, I did not note in his words and works anything that could be judged a venial sin, nor even an imperfection. Thus far

the chapter of that letter and the testimony of such a grave and prudent person, his disciple. The examples of Suárez that are recounted in it are more to be admired and venerated with silence than to be weighed with words, especially those desires that he had and revealed of uniting himself with his God and enjoying Him in the other life, at such a youthful age and with such detachment from all created things, which the words of David signified, saying that only his soul would be content and satisfied when he would see Him clearly.

In the same conformity and almost with the same words two other fathers wrote, also his disciples, most grave, learned, and holy persons, after the death of their holy master, whose words are those that follow: That with particular curiosity and attention they looked at and considered his actions for the space of the three years of the course that they walked so close to him, to see if they found in his proceeding anything worthy of remark, and they affirm and say what they will testify with oath if necessary, that in such a long time, walking with attention, they never saw nor noted that he did or said anything that could be, not only a venial sin, but not even an imperfection.

This is the deposition of those three fathers so religious and grave, which Arana cites in the eighth chapter of the first book of the life of Suárez concerning the manner in which this great servant of the Lord proceeded in virtue and perfection the time he taught the arts, where there are more occasions to exercise and lose patience for a master, now because he must teach the first rudiments of the greater faculties to disciples, for some of whom they are so difficult to learn, having never heard such terms nor known such language, now because of the multitude of conclusions, arguments, and disputes that the same master must always attend and preside over, both outside and inside the house, giving reason and satisfaction or solution to

such different natures and questions. The things recounted are so rare and admirable, and such that if I did not fear leaving my obligation as historian or overstepping its limits, I could worthily weigh the height of virtue to which this holy Father arrived, having no more than twenty-five years of age and nine of religious life, and this among occupations of letters of the quality that he then professed, which so little tend to be united in others with the intimate and continuous exercise of such solid virtues. I content myself with noting that from those testimonies alleged it is clearly deduced that Francisco was already at this time a living model of a perfect religious in their concept and that of others who dealt with him, a living St. Bernard, a St. Basil, or St. Gregory, who, flourishing in such sublime virtues, there was not found in him a thorn of imperfection nor a mote of fault on which one could remark. I hold the truth in the historian so sacred that without grave scruple of conscience I would not have dared to recount what has been said, if I did not believe it to be so and were it not based on such solid foundations and qualified testimonies. And I confess ingenuously that having so many witnesses of his deeds, virtues, and letters and doctrine, I greatly fear to recount them, as Bishop Theodoret of Cyrene also said and noted, beginning to write the prodigious and admirable life of St. Simeon Stylites. Because things that are above our nature are not believed, but rather are given as fabulous, and we men tend to measure others by our measure and believe that another did what we can do, and we hold as false and feigned what exceeds and passes beyond this because we cannot reach it. But because this happens to weak men and not to those who place their eyes on the power and virtue of divine grace, by which the saints are saints and do marvelous things that surpass our capacity, I write and shall write without fear of not being believed all the things that I shall say and have said of our notable and learned master, because I have them and hold them so verified. But if, considered so young and

so recent in the Religion, occupied in that employment of so many occasions, the most attentive human eyes could not see in him the least imperfection nor notice it, to what high summit of perfection would he arrive when old and more ancient, after having studied more than forty years in his school from this time in which we know him so perfect? In the end his life always showed that although the path of letters is of great importance in the Church, and there is no temporal payment with which to remunerate its labors, depending on them the security of good doctrine, as the seraphic St. Teresa said, nevertheless the exercise of study must be such that it does not hinder the first obligation, which is to care for the health of the soul, because it would not be redeeming time but losing it, as St. Augustine gravely advised, explaining those words of St. Paul: Redeeming the time, which I explained in another sense, although similar to this, in Chapter 13 of the First Part.

CHAPTER III.
A GRAVE TEMPEST IS RAISED AGAINST HIS MANNER OF TEACHING, AND THE MANNER IN WHICH HE CONDUCTED HIMSELF IN IT, WITH THE SUPERIORS WISHING TO DIVERT HIM FROM THE EXERCISE OF LETTERS

Just as there are men of good and robust health who do not face one dish or another, however good and savory they may be, now because of taste, which admits no disputes, now because of natural aversion and antipathy of the stomach, which does not embrace it nor can suffer it, because not all dishes can serve the same stomach, in the same way all discourses or conclusions cannot please or conform to different understandings, which are the sustenance of these. The very delicate genius despises humble and lowly discourses, the more

humble one dislikes the very elevated, and thus an ancient poet concluded that the cook is not worthy of punishment who does not please all the tastes of the guests.

As the genius of Suárez excelled among the others and was so superior to them, so also were his opinions and discourses. In the arts he invented with the great acuteness of his genius new questions neither disputed nor even known nor recognized until him. This novelty of discourse, which did not go by the ancient, well-worn, and ordinary road, and this inventing of strange controversies, occasioned mistrust in some persons of the Province of Castile. The papers were spread through it, were seen by the most learned masters of Valladolid and Salamanca, of our own, and then the letters of the Society began to make themselves known in the world. They went through what all things in their beginnings go through, which was that opinions were not advanced nor matters so discussed as they were disputed. Those who then taught were content to read that common and practiced style and to put their feet in others' footprints without daring to make any path or open a new way unknown to those past and not walked, as some of these had done in various points.

This novelty, then, in the manner of opining and discoursing of Fr. Suárez caused much concern in the most learned masters, and although they noted that in the matter of philosophy it was not of such inconvenience, in those of sacred theology it could have the gravest, if he discoursed in it in the same manner, and this could be the cause of notable damages and discredit to the Society, especially the Religion being then so new and its doctrine not being as accredited as now. With this fearful presumption or thought, if we do not call it prudent misgiving, they all wrote in one and the same conformity various letters to Fr. Provincial advising him of what was happening, representing to him the danger and asking him for the remedy. They begged him to have all the papers and notebooks that

Fr. Francisco Suárez was writing examined by learned, religious, and prudent persons, and if they should find it to be what all were noticing and what all feared, indeed to remove him from the occupation in which he was, of letters, forever, without giving him hopes that he would ever return to their exercise, and to occupy him in any other ministry, so that that damage, which was foundedly feared, might not pass forward through carelessness in stopping it in its beginnings, adding that this was a greater inconvenience than depriving the Province of the letters of Fr. Francisco, when there were many others in it who could without that danger teach with satisfaction.

The intention and diligence of these fathers should not be blamed, because they were very servants of God Our Lord and very learned. Rather I hold it certain that they acted with very true zeal for their Religion and moved by God, so that this petition or instance might be the cause of discovering more the distinguished virtue and elevated doctrine of our master. Nor is it much that there should be different opinions about this, it being so new, as there are in all human and uncertain things. Moreover, many times there tend to be controversies or contentions in communities, chapters, congregations, or consultations of men, although good, and whoever looks at or hears them will think they are skirmishes of wills, enmities, and they are not, but of opinions and understandings, like those of the angels, about determining what most suits the province or religion that God entrusted to them.

Fr. Juan Suárez was provincial of that province at this time, and he was so for the second time, he who the first time was the cause, as I said in its place, of his entering the Society against the opinion of his consultors. With such repeated and approved notices he found himself obliged to go in person to Segovia and make the diligence himself. What he did upon arriving was to collect the notebooks that

Fr. Suárez was dictating and send them to the persons who had written to him and did not think well of his manner of opining and teaching, so that seeing them and examining them at leisure, they might better give their opinion and censure, than by the relation and common saying, which is not always accurate or well-founded. Fr. Provincial did not give account of this diligence to Fr. Suárez for the time being until he had a response to his letter and the censure of those opinions. It arrived some days later, and arrived such that if before they were of the opinion that he should be restrained in his style and opinions, now having seen and examined his papers they begged Fr. Provincial and pressed him to take the position away from Fr. Suárez and immediately stop that danger, because his manner of teaching was new, his opinions never seen, and thus they would never be admitted or followed by others. They insisted that dangerous times were threatening or menacing, in which our doctrines were so persecuted, that it was not prudence to give new matter for new persecutions.

As this was the sentiment of the most learned men of the Province, it made very great force with reason on Fr. Provincial, and he found himself very confused in the manner he should take to put the convenient remedy. He commended the business to Our Lord and looked at it with the great prudence he possessed, and particularly with the special light that God communicated to him. He felt no little pain at depriving the Religion of how much the letters of Fr. Suárez assured it of luster and honor, and he found difficulty in opposing himself by his judgment alone to that of so many fathers, so learned, so spiritual, and so grave, having consulted them for that. For whoever asks another's opinion in some way finds himself obliged to follow it, unless there occurs to him anew a very relevant reason not to leave his own or go against that of the other with whom he consulted. In this very perplexed doubt he resolved, with no small

pain of his own, because of how much he loved Fr. Francisco, because of how much he esteemed his virtue and gifts, to represent to him all that had happened, as I have recounted it, concluding with determined resolution that if he did not immediately change style and if he did not accommodate himself to the well-worn and common, he could not help, although with much feeling on his part, removing him from the chair and occupying him in hearing confessions or in another ministry, this being the opinion of the most learned and religious persons of the Province.

Thus the Provincial spoke to him and proposed his intentions, being so prudent and upright. For it is the highest injustice to condemn a man with the first information and without hearing him, since he is not and should not properly be called guilty nor is he culpable who is accused, but whoever is convicted. Having heard his superior to the end, the humble Father with much modesty and composure, and asking him permission to respond, said thus: Father Provincial, I never placed my desires, nor do I place them now, in occupying myself in the Religion in this or that ministry, nor did I judge when I merited being admitted to it that my profit and salvation were pledged in chairs or in pulpits, in reading more than in hearing confessions or in any other office, however little esteemed it may be, for there is none that is not much so, since all are of the service of Our Lord and are directed to the profit of souls. The desire for religious perfection and that for heaven made me break with the world and with the hopes that I could have of rising in it, not the ambition of honors nor the occupation of chairs or positions. Your Reverence's taking from me now the one I have as master will not diminish one point of the religion and perfection I seek. But if by doing advertently and knowingly any fault, however small and of light matter, against what my conscience and my feeling dictate to me, I judge as truth what I teach and have taught, and if now to

accommodate myself to the taste of Your Reverence and to the feeling of such learned fathers without much foundation and reasons I should read the contrary of what I have read and teach it, I would depart from the truth that we must follow and from what religious and Christian perfection asks of all. I well know that being in matters so solely human and philosophical, this will not reach a grave fault, but for me it suffices that it be a fault, however small, to leave the position forever and ever. I am free from this inconvenience, and thus I judge it less in my esteem than advertently a venial sin or slight imperfection, because this will make me less pleasing to God than not being a master, and in the final account having read little will not harm us, and having greatly loved God and obeyed His minister will help us. And concluding I say, order Your Reverence freely without any respect to my taste or to my honor what you judge most suits the service of God Our Lord and our Society, for I shall follow that with pleasure and with grace, even though it be with my discredit, to see myself by others inside and outside it deprived of the position I began. Nor shall I be more content in the most supreme rank of the Society than in the most lowly, if I am in both by obedience.

In this response alone, when there were no other gravest testimonies and arguments of the wisdom of Suárez, he showed that in him was that which is perfect and true, for in nothing did that great wise man Archytas the Pythagorean recognize it greater than in teaching that he who is wise teaches only and wholly what he judges as truth, and not affirm anything he holds as false. And between two contradictory propositions it is necessary that one of them contain the truth in itself and intrinsically, and the other falsehood, although both may be extrinsically true, that is, probable, as happens many times. And if the understanding embraces one as true, it must judge the contrary as false, and to say and defend that this contains the truth would be to go against what the judgment feels, and whoever

would affirm it would deviate as a liar from true wisdom, for never and in no case can the lie be good or licit.

This event or blow could well have discouraged anyone who was not, like this Servant of the Lord, for whom patience served as tempered mail to repair the shots, so much the more powerful as by these means he better knew that these contradictions were the rough and difficult road that guided to union with God, which was his principal target.

CHAPTER IV.
THE TEMPEST STOPS AND IS CHANGED INTO FAIR WEATHER; THE SUPERIOR ORDERS HIM TO CONTINUE HIS TEACHING

In that manner Fr. Francisco Suárez spoke to Fr. Provincial. The latter, admiring such a holy, prudent, and submissive response, after having embraced him very closely as a sign of how much he loved him in Christ, said to him thus: Let Your Reverence read, my Father, and read many years, so that with your letters you may honor your Church and qualify our Society. You have secure from Our Lord His help to succeed in all that you do, and He who so sincerely seeks His greater pleasure and His service, it is very much His charge to favor you. As he was so spiritual, the holy superior realized that God had chosen his humble and obedient subject for the office of master that he had begun to exercise, and that only because Francisco judged that style he carried in the manner of opining to be correct and the new opinions he invented to be true, he defended these and followed that, and not out of vanity or being a friend of ill-founded novelties, supposing that he showed himself so resigned and indifferent to leave everything, and so ready, if obedience wanted it, to go by another way

and path, consecrating himself to other employments however humble and common they might be.

We can piously believe that Fr. Provincial Juan Suárez, inspired by the same spirit and divine impulse with which he had been moved to receive him in the Society, as I said in the sixth chapter of the First Part, against the opinion of the Fr. Consultors, was moved on this occasion to order him to continue his teaching without following the opinion of those so learned masters who felt and asked him for the contrary, for we find the same reasons in both resolutions that he took. With this he wrote to the fathers who were pressing that they take the position from him, that they not write to him more on the matter, because he assured them on the part of Our Lord, he said in his letter, that not only would the Society not lose credit with the letters and opinions of Fr. Suárez, but it would gain through him alone in all the world greater luster and esteem and honor than through any other.

How true this saying may be, and how well what Fr. Provincial wrote in that letter has been fulfilled, he will realize who reads the works of this great doctor and notices how followed and esteemed his opinions are, and what disciples militate under his doctrine and school, who take pride in being so, both in quantity and quality, many and great, outside and inside his Religion. And it will be drawn from the discourse of this history, which manifests him even more singular and excellent in virtue than in the study of letters, his doctrine being for many titles so rare.

I cannot fail to praise and weigh here the special providence of God in disposing that in the two occasions in which the Society ran the danger of lacking this distinguished master, Fr. Juan Suárez should have the command of the Province of Castile as its prelate: the first, when he was to enter the Society, and the second, at the time when the employment in which he was to occupy himself should be

assigned to him, receiving him with particular impulse from God, as I noted, against the sentiment of his consultors, and now ordering him to continue his teaching against the opinion of the most learned men of the same Province, who advised him to put him in another employment. For as Suárez was to be so extraordinary in wisdom, religion, and in the faculty and ministry of teaching, God took another Suárez as instrument, so that with such an unusual manner he might admit him into the Society for which He had chosen him, and designate him for teaching, as God Himself wanted, the holy superior knowing with divine light the advantages of his obedient and humble subject. And the Lord even disposed with a special manner that Fr. Juan Suárez should come at this time to govern that Province again, because a new General of the Society having been elected, who was Fr. Everard Mercurian, by the death of St. Francis Borgia, who had been so before, Fr. Gil Gonzalez Dávila, or de Ávila as others say, who was Provincial of the said Province of Castile, remained in Rome as his assistant, and in his place for the same office Fr. Juan Suárez was named.

With this resolution of his prelate Fr. Francisco Suárez continued with his course, having passed, what I have said, the second year of it, which was the year one thousand five hundred and seventy-three, the good Father resolved to leave it unfinished, although truncated, had the superior not changed his intention. And if Suárez had been in all things a mirror of perfection and model of all virtue, in this he showed more his sanctity, as is weighed of St. Simeon Stylites, or of the Column, on whose day I noted that our Francisco was born, who having undertaken that new manner of life, which was touched on in the First Part, upon a column, having prayer on it day and night, now standing and now prostrate, without defense against sun, air, and cold, the holy hermits who dwelt through those deserts gathered together, and to test the spirit of Simeon and understand

better if he was proceeding rightly or erring, they sent some of them who on their part should tell him that they were marveling that he should leave the well-worn, certain, and safe roads that the holy fathers had left us, and cast himself on another so new and strange and not known or heard of by men ever. And thus they commanded him to descend from that column and live like the rest. This embassy they sent him, advising those who carried it that if Simeon descended from the column, they should leave him to be on it, because it was a sign that God governed him and was with him, and the spirit that moved him was good and safe. But if he should not wish to obey and make himself strong on the column, they should remove him from it and knock him down, because God was not there. The monks proposed the embassy to him, and at once Simeon, conforming his name to the deeds, which signifies he who hears or obeys, said that he would obey very willingly and asked for a ladder that was near the column to descend from it. And with this he showed that the Lord was with him and that He had inspired that life to him, by means of which he worked so many and such great marvels, and following the order of the superiors, they told him to remain where he was and persevere in his purpose and life, since he was such a good son of obedience. It seems that the same thing happened to this second Simeon, I mean to our obedient and very humble Father, of whom we already saw in Chapter 18 of the First Part how the holy Archbishop of Granada, Don Pedro Guerrero, predicted that he was to be a great column of the Church, when he began to raise himself, laying the solid foundations of his wisdom in the course of the arts that he was actually teaching. For the elderly, spiritual, and learned fathers of his Province of Castile having gathered together or being of the opinion that Suárez should leave that new building he was beginning to raise and that new road and style he was opening and not well-worn by others, although not against that of the holy fathers nor different,

trying with Fr. Provincial to have him take away the position and lower that so sublime column to a confessional or to another post, and that one resolved to put this into execution, the superior changed his intention, admiring his notable submission and indifference in everything, and that he renounced that office without any resistance, although so accredited in it by his rare talent and letters and commonly applauded for them, seeing him obey what was intimated to him before defending in public, dictating, and saying absolutely what his understanding did not feel as truth, and going by the path false and erroneous to his judgment, and that he esteemed more exposing himself to discredit, deprived of that honorable charge and position, than opposing himself in anything to holy obedience. In which no less shone the prudence of the prelate than the humble subjection of his subject, the former knowing, finding the latter so submissive to his orders, that God guided him on that road on which he had set out and that He would direct him in the course and career of letters, and judging that such a spirit was from God, he ordered Francisco to go forward and continue, as he had begun, the course of arts, without making a case of the tempest of contradiction that had been raised, now converted into fair weather.

All the difficulties recounted our Father and wise master conquered with patience, long-suffering, and constant endurance, and with the strength of prayer he stopped that storm, which is the woven armor that defends the servants of God from all their adversaries and from whoever opposes them, even if it be with good zeal, when the truth is on their side. And as Suárez was so much so, we can say of him what St. Raphael said to Tobias: Because you were acceptable to God, it was necessary that temptation should prove you. Because you are a friend of God, it was fitting that he should test you and make display of the love you had for Him in many and hard battles of patience and occasions, as He indeed gave him, succeeding one to

another, and conquering floods of trials, as will be seen in their places. And without what has been said, in this same time when he taught the arts he suffered many and very troublesome indispositions, gifts that God is accustomed to send to those very much His own, who as such love, receive them, perfecting themselves more in virtue with them. They originated both from the rigor of his penance and mortification and from the coldness and inclemency of that land and city of Segovia, which is so much so, as those who have lived in it know. Those occasioned some fluxions to the legs and other ailments, in which he showed his singular patience and invincible endurance, which gave him much occasion, and no less his perfect obedience in not wanting to change position, but rather by the same he returned to it, in the manner that will be said below, although it had treated him so badly this first time.

CHAPTER V.
HE BEGINS TO TEACH THEOLOGY IN VARIOUS COLLEGES OF THE PROVINCE OF CASTILE, AND THE PAST STORM IS RENEWED

After having given glorious end, Suárez to his course of arts in the college of Segovia, the year 1574, in which he had very good students as disciples who in their time served the Society much in diverse ministries, the superiors wanted him to begin immediately to teach sacred theology in the college of St. Ambrose in Valladolid. But he with much prudence and humility, which does not oppose a grateful and thankful spirit, esteeming the honor they did and offered him, begged Fr. Provincial to leave him some time to prepare himself and arrange the matters he was to teach. They granted it to him, and thus that year he performed the office of Master, as they call it, of students in the same college of Valladolid. This employment, outside

the ordinary charge, had then the presidencies of acts, conclusions, and conferences that corresponded to an extraordinary lesson that the student brothers theologians heard at that time, so he came to do the office of lector of theology. Fr. Suárez satisfied all with such eminence that in a short time he made a great place for himself in the college and outside it, shining among the distinguished masters who flourished in that city and university, being esteemed as one of the most learned and acute geniuses of it, and his replies among the best and most desired. In this time there occurred the necessity to found and open studies of theology in the college of the city of Ávila, and thus to give them a good beginning they sent Fr. Francisco Suárez, and in his company as second master Fr. Bartolomé Pérez de Nueros, who had been his fellow disciple in Salamanca in the arts and theology and entered into the Society in that city the same year as Fr. Suárez, 1564, a person well known in Spain and Italy for the offices he held as Provincial and finally as assistant in Rome for the provinces of Spain. Fr. Suárez went to Ávila and gave a happy beginning to those studies, accrediting them with his letters and with his genius, and it was fitting that such a celebrated subject should begin to teach theology there and that beginning should be pledged to his teaching for the honor and credit of the doctrine of the Society and its school, where they had not yet known masters of it, but only hearers or disciples. For being still in the beginnings and first years of its foundation, when it did not have trained masters, it sent the student brothers to hear theology at the universities of Salamanca and Alcalá or at the colleges or convents that the sacred Religion of St. Dominic had in Valladolid and Ávila, because it was taught there with the excellence, punctuality, and care that all the world knows, until it had masters who with satisfaction could teach it in all the cities where it was established. Although in this city of Ávila Suárez could not

remain much time, because he was necessary for other parts, and that like the sun he might spread the light of his doctrine and his example.

For which reason, there having occurred also to give beginning at this same time in the college of Segovia to the studies of theology that were to be established in it, and no other being found more suitable to begin them, he was sent to that city the year 1575, so that in it he might give the good beginning to letters that he had given in Ávila, and both colleges might have this glory of having had him as founder of their letters and as their first master. He was received in Segovia with notable applause and esteem of the whole city, where very great was the opinion he had gained of virtue and letters the time he taught the arts. Equal was this opinion to the love that all had for him. He fulfilled his obligation there, gave beginning to his lessons with Fr. Miguel Marcos, who was also a lector of theology in the college of Salamanca and very advanced in letters, religion, and prudence. He gained and attained no less name as an eminent theologian than he had previously gained as a consummate philosopher. But not even in Segovia could he be detained much time, for the light of the world runs hurried to communicate itself to all.

From Segovia his superiors brought him to Valladolid, so that in that college and more principal city he might begin very much in earnest to teach theology and give evidence of his rare and great genius. He taught it some four years with such notable credit to the Society, applause of learned men, profit to his hearers, and with such esteem and name that his papers were copied everywhere. Of his disciples he was no less a master of letters in the chair than of all perfection in the interior of his college. He taught with the living voice in public and with the other more living voice of his example, virtue in the secret of the house, keeping in Valladolid the same style about his proceeding that he had observed when he taught the arts in

Segovia, what this was we saw in the second chapter of this Part. And to say it once without being necessary to repeat it, equally he was master of both faculties, equally he taught his disciples with word and with deed, with voice and with example in as many cities as he taught publicly, in Segovia, in Ávila, in Valladolid, in Rome, in Alcalá, in Salamanca, and finally in Coimbra.

He had very much in his memory the counsel and precept of St. Gregory Nazianzen, who commands masters to teach in those two ways and both faculties, or that he who does not know how to teach virtue should leave the magisterium of letters, because he should not dismiss or undo with one hand what he gathers and works with the other, like the painter who teaches more with his hand than with his work. And he remembered what Nicetas, commentator on Nazianzen, said in this place: That words and life were the two hands of masters, which united and joined work marvelous effects. As Suárez was one of the great in the kingdom of heaven, who say and do, he taught no less with his virtues than with his letters and doctrine. He said Mass every day, the first in the chapel of this college to the theologian brothers, which served as special preparation and means to receive light, both the master and the disciples, to know the truths that theological questions contain and better order ordinary actions. Very great was the example he gave in it and with which he proceeded in Valladolid in all the virtues, but very singular in that of patience and endurance, with which his sanctity was known, exercised and proved with adversities and contradictions, God leading him by that road to greater glories, as He is accustomed to do with His most beloved servants.

The case was that as the genius of Suárez was so delicate, so subtle, and his inventiveness extraordinary, joining with continuous study, he brought to light new questions and a new manner of discoursing on the mysteries and theological matters. Here that storm

was renewed of which I spoke in the third chapter, and here the past fear or misgiving began to gain new strength. And some taking occasion, either with good zeal or with bad information about his opinions and new ways of defending them, stumbled on the very light that perhaps, being too superior, did not conform to their short vision, for sometimes it can be qualified emulation dressed in the title of zeal. For this the Nazianzen called wisdom the most envied of all created things: Wisdom is the most envious of all things. This murmur reached the ears of the superiors, and although they assured themselves that there would be in his doctrine nothing of concern or danger, nevertheless as prudent and circumspect for the future, they could declare themselves or be somewhat apprehensive.

And as they were of a Religion hostile in doctrine to novelties not founded on the solid stones of the ancient fathers, they wished to assure themselves of this and verify the truth. For this a summary was made of all the opinions and ways of defending them of Fr. Suárez, on which some stumbled. And this compendium having been examined and looked over with many eyes by the most learned fathers of the Province, they found nothing worthy of correction and amendment, but of much praise, esteem, and glory. But for greater security and to better stop the mouths of the censors or detain their pens, Fr. Provincial sent the said propositions to Rome to our Fr. General, who was at that time, the already named in the preceding chapter, Fr. Everard Mercurian of glorious memory, so that his Paternity might have them examined and order them examined by the most learned fathers there were in Rome and give permission that they might be freely defended. It was done thus, and the opinion that came from Rome was as qualified and of such honor to Fr. Suárez as had been that which was given in Castile, as we shall see in the seventh chapter, which will show how this storm ended, for without

doubt those who excited it and were the cause of its rising thought they were right.

With these touchstones and contrarieties God proves fine gold, and through humiliations He raises His own to great things, without permitting that the splendors of sound and true doctrine be obscured by the smoke of emulation or envy, or that they be extinguished by the breath of persecution, which sometimes without anyone's fault moves among the just, some opposing others with good zeal, or real and true, apprehended as good, although self-love or passion can easily blind all. And if free from this, the guardian angels tend to encounter each other, as I noted in the third chapter, about some things of which God's will is not evident to them until He reveals it to them, as the prophet Daniel recounts, that the prince or angel of the choir of principalities who guarded the kingdom of the Persians resisted the pretension of the angel who guarded the Hebrews, it is not to be wondered at that there are similar encounters among men, however just and wise, for being men they more easily ignore some truth or are deceived, thinking that he who before loves and defends the truth contradicts it.

Nor is it a new thing in the Church and in religious orders that among the just without any fault of theirs, as I have noted, there should be some contradiction or dissension with holy zeal, defending contrary opinions, because each one thinks his is the true one, or defending certain truth, imagining that the other contradicts it, although he is deceived in thinking so. This I have wanted to note so that no one may be astonished that our great master passed through these exterior storms raised against his manner of opining, although they soon ceased, the light of truth having been discovered, which was his target.

CHAPTER VI.
HOW MUCH HE BENEFITED HIS DISCIPLES WITH HIS LEARNING AND VIRTUES, AND OF THE OPINIONS HE TAUGHT IN HONOR OF THE MOST HOLY VIRGIN MARY

Because the good tree is known by its good fruits, and the wise and holy teacher by his wise and holy disciples, and because Fr. Francisco Suárez had many such disciples worthy of eternal memory, we shall make mention in this history of the most distinguished, not of all of them—both to avoid extending it more than is proper, and because many volumes would be needed to write their lives—but only of some, and even then in passing. This we do not only so that the sanctity of the teacher may be recognized through them, and the care he took to make his disciples wise and holy, but also so that the memory of such distinguished persons may endure perpetually, whose exemplary deeds may work in those who read of them what they worked in those who merited to see them. Nor is this a departure or abandonment of the principal narration, for the praises of the fathers and the glories of the sons dwell so close together that it is very difficult for an oration or history to touch, however skillfully it may aspire to do so, upon the boundaries of the one without entering the jurisdiction of the other.

One of those illustrious disciples of Suárez was—and of him alone shall I speak here, because he is worth many—the holy Fr. Luis de la Puente, well known for his learned and spiritual books, and even more for his heroic sanctity, concerning which, and concerning his miracles, summary informations have already been made before the ordinaries, so that in due time they may be presented to the Holy See in order that it may deliberate whether remissorial letters should be

granted so that the juridical and plenary information may be taken and made with its authority. How great the sanctity, charity, and purity of this venerable father was, it suffices to say that after his death his soul ascended to Heaven without touching Purgatory, as a holy angel revealed to Doña Marina Escobar, a great servant of the Lord, according to what is recounted in the life of Fr. La Puente himself, which was printed in Salamanca in the year 1652, its author being Fr. Francisco Cachupín, who was Provincial of the Province of Castile. To that work I refer the reader. But so that one may see in a few words what an illustrious man La Puente was, and what a distinguished disciple Suárez had in him, and what a spiritual son, as we shall soon say, and how authoritative and fruitful his writings are, both those that came to light while he lived and the posthumous volume newly printed of the admirable life of the said illustrious virgin Doña Marina de Escobar, I am content to bring here and relate what is written of him in a panegyric that was composed and delivered at the pious memorials of the same Doña Marina in the city of Valladolid, her homeland, by the very reverend Presentado Fr. Francisco de Peralta of the Order of Preachers, who, after having said that the venerable Fr. La Puente had been the confessor and spiritual father of this holy lady, speaks thus of this same father in that funeral sermon of his which he published:

He was the second guardian angel of her actions and life, the Raphael of her pilgrimages, the cloud of the journeys of her desert, the pilot of her navigation, the venerable father, the most learned theologian, the most subtle scholastic, the most profound scripture scholar, the most erudite writer—there is still more needed to arrive at the name—the most virtuous man, the most exemplary religious, the preceptor of virtue, the sure touchstone of spiritual persons. Oh, how feeble are words to name one who merits so high a concept! Fr.

Luis de la Puente, honor of his order, luster of all, crown of this city, son and father of it.

And further on he calls him hero of the spirit. And mentioning the approbation that La Puente made and gave of the life and spirit of the aforementioned Doña Marina, the same Presentado writes that his testimony and censure are so estimable that they banish doubts from the most scrupulous judgments and give encouragement to piety so that upon foundations of prudence it may erect columns of veneration. Thus far that author.

What greater glory for Suárez than to have had so sublime a genius as his disciple? What more relevant credential for his doctrine than that it should be patronized—as he defended it—by a man of such admirable erudition, such profound judgment, such heroic virtue? What more felicitous fecundity of his teaching and his school than to have raised up so eminent a teacher? One of the greatest glories that a father can attain, according to the sentiment of Solomon, is to have a wise son, for the prudence of the son accredits that of the father, and there is no sealed certificate that more qualifies the goodness of the father than the sanctity of the son, because as St. Jerome taught, he is a part of the father and a spark that publishes the fire that burns in his breast. Since La Puente's sanctity was so sublime, and the conflagration of his charity toward God and toward his neighbors so ardent, as may be gathered from what has been said and as may be seen in the second book of his life, it is an argument for the volcano of divine love that inflamed the soul of Suárez, and a sealed certificate of the sanctity of this man who was his spiritual father, not only for having been his teacher in letters and spirit, but also for having regenerated him for our order, God taking him as an instrument through the example of his life to bring him into it.

Let us hear the testimony of Fr. Francisco Cachupín, who, speaking of the venerable Fr. Luis de la Puente when he was still a lay

student, says thus: He also went to hear his theology at the College of St. Ambrose of the Society of Jesus—besides having chosen to hear it at the College of St. Gregory of Valladolid, luster of the Order of Preachers—where a few years before the studies of theology had been founded, and at that time there was teaching with great fame and reputation that prodigy of wisdom, Doctor Eximius, Fr. Francisco Suárez. And as in this incomparable man sanctity and doctrine competed in so eminent a degree, he alone captivated our Luis more than all the rest of the other teachers, admiring and venerating in his replies and disputations no less his modesty and humility than his genius and wisdom. With this occasion he gradually conceived an affection for the Society and took notice of its holy institute and manner of proceeding, Divine Providence disposing things thus so that what it had planned to favor and honor it with so illustrious a subject might be executed with greater gentleness.

This Fr. Cachupín relates, and when he says that Fr. Suárez was teaching, it must be understood that he was exercising that office of teacher of students which was equivalent to that of lector of theology, as was explained at the beginning of chapter five. And if at this time, when Suárez was only twenty-six years old, his sanctity and his doctrine were so great, and his reputation and fame so considerable, and the concept that those who heard him and observed or dealt with him formed of him so high, as may be inferred from the words of the aforementioned author, each one can deduce what he would be at a more advanced age, both before God and before men. I also gather from the words cited that the entry of the holy Fr. La Puente into the Society, after divine grace, is owed not only to the sermons he heard from the distinguished martyr of Christ, Fr. Martín Gutiérrez, a truly apostolic man who was preaching in Valladolid at that time, but also to the rare modesty and humble bearing of Suárez, which amazed him and gently attracted him to the Society, as Fr.

Alegambe relates in his Bibliotheca, writing these words of Luis: To which Society he entirely devoted himself when he had heard the sermons of Fr. Martín Gutiérrez, a man of most illustrious sanctity, and had admired the modesty exhibited by Francisco Suárez in the theological disputation over which he presided. So much can a modesty born of a humble soul accomplish. And the Seraphic Father St. Francis used it as an efficacious sermon to preach to the people by his example, and in imitation of him, our Francisco used it to win and draw to God those whom he dealt with and who learned his doctrine. Of this doctrine La Puente was afterward more deliberately a disciple when, having finished his novitiate in the year 1576, he came to the College of St. Ambrose of Valladolid, where our father was teaching theology, as I said, to continue it and begin the third year of it. Here Luis renewed with Fr. Suárez the old communication, recognizing him as a distinguished teacher in both theologies, scholastic and mystical, for in both this illustrious doctor was eminent.

So great was the concept that Fr. Suárez had of this disciple of his, and so great the humility of this great teacher, that in scholastic points he often communicated with Brother Luis, conferring with him his opinions, not as a teacher with a disciple, but as he might with one of his fellow teachers, and with great esteem for the keenness and clarity of his genius and sound judgment. And he used to say, being the oracle of wisdom with rare humility, that he helped himself greatly by the opinion of his disciple, Brother Luis, and esteemed him much. In this same time that Suárez was teaching in Valladolid, he taught La Puente and his other students, among others, two opinions in honor of the Most Holy Virgin Mary, as such a devout chaplain of this Queen of Angels. One, that this sovereign Lady while living had and attained more grace than all the saints together, as he had defended in a public act when he was a student, as was narrated in the first part. And the other, that she was conceived without original sin

in the first instant of her royal and physical being. He treated this last point—which he later brought to light in his second volume on the Third Part of the Angelic Doctor—with such genius, erudition, and weight of reasons, Luis himself weighing and comparing his foundations with those of the contrary and less pious opinion, which he had heard as a layman from teachers who were not of our order—since it was not yet prohibited that this could be taught publicly and sustained in literary acts—that he not only renewed and confirmed the vow he had already made in the world to follow and defend the true, common, and pious opinion of his teacher Suárez and of the school of our Society—which all those of it have always held so unanimously and uniformly that of four thousand writers that it has produced and counts, none has hinted at being for the contrary and less pious opinion—but he showed regret at having at some time before he had bound himself with that vow, persuaded by others and against his inclination, as he said, given assent to that contrary and less pious opinion, which today is forbidden by the Church to be defended and preached, as I noted above.

From this our teacher of teachers and from his writings so solid and pious, Luis learned and drew such great affection and devotion to the most pure Virgin that not only did he later support, being himself a grave author, the most sublime concept that was made of her grace and prerogative, defending with most grave reasons what he had learned from Suárez—which may be seen in the first volume, in the moral exposition on the Canticles, explaining those words: Let him kiss me with the kiss of his mouth—but he went further, saying that from the first instant of her immaculate conception the Most Holy Virgin Mary was endowed with such plenitude of grace that already in that instant she exceeded that of all the saints, and he also held that this sovereign Lady had contracted neither the actual debt of contracting original sin, because she did not sin in Adam, nor was

her will contained in that of our first parent, as were those of the other descendants, but she was excepted from the common transfusion of wills by special grace and privilege of that Lord whose mother she was to be. And thus her purity is more distant from sin, and the benefit of her preservation is greater. This the venerable father and holy disciple of Suárez taught in the second volume of the exposition that was cited, which doctrine most learned men of our century have since followed, supported, and illustrated, defending not only that the most sacred Virgin did not contract original sin, but not even the actual debt.

Before ending this chapter, I note that Suárez was one of the first teachers and authors of those of the Society who defended, published, and gave to the press that opinion so pious in support of the Marian Immaculate Conception, when it was not yet as authorized as it is today by the Roman Pontiffs. And likewise he sought to establish firmly in his disciples devotion to this sovereign mystery, and that they should have a filial and tender love for the Virgin Mother, through whom innumerable blessings come to us from heaven, and all the favors and benefits that God is wont to bestow and communicate to mortals. But not only because he was of the Society did it behoove him to advance in everyone the affection and devotion that he had to the said mystery of the Immaculate Conception of Mary our Lady, but also because he had entered it and had been a novice, as I said in its place, of the venerable Fr. Alonso Rodríguez, from whom he undoubtedly learned and imbibed this devotion. This teacher of Francisco, through devotion so pious to such a mystery and point, received from God a most singular favor, which was that in the year 1559, Fr. Fernando de Alcaraz, very devout of the Most Holy Virgin Mary, being diligent in the matter, all those of the Society who resided in the College of Salamanca resolved and established among themselves to sustain always when occasion should

offer itself with all possible strength the most pure conception of the same most sacred Virgin. And so that under cover and in secret and privately they might be exercised in this point, it was arranged that each one should preach a sermon on it while the others ate. And it happened in this interim to the aforementioned Fr. Alonso Rodríguez that, whereas on other times and occasions he had not been able to finish the sermon he had prepared—though on a different subject—to deliver in the refectory while the others took their bodily refreshment, either because of the natural embarrassment of his youthful age or because of lack of memory, when he had to speak of that mystery of the conception of Mary our Lady, he surpassed the others and displayed a singular facility and a singular grace or talent for the pulpit, which he preserved afterward. Thus Fr. Luis de Valdivia relates it in the manuscript history of the Province of Castile in the second volume, in the life of the said Fr. Alonso Rodríguez, on page 240.

The same Valdivia recounts in the first volume of the said history, on page 227, that in the same College of Salamanca in the aforementioned year of 1559, our men also determined to defend the opinion of efficacious divine grace, not physically predetermining, and of the divine decrees of free human acts, not antecedently efficacious, maintaining this in public conclusions, Diego Páez, then a Jesuit student and later regent of scholastic theology and of the chair of controversies against heretics in Paris and Rome. Where it must be noted that this act that Fr. Diego Páez had in the University of Salamanca was either extraordinary and granted by special favor of it, or it was ordinary and given to him because at that time he still frequented with others of the Society the classrooms or lectures of the teachers of that distinguished school, just as now it is granted every year to one of the lay students who attend them, as the same historian notes, reconciling what I said elsewhere, that Fr. Suárez gave

beginning to the major acts that the student brothers of the Society customarily defend in the said university. This must be understood in the manner that was explained in the first part, that is, that at that time a special place was designated for our men, and that Suárez was the first to sustain the act with respect to the others who have followed him each year without interruption, although such Jesuits do not frequent or hear the lectures of the university teachers who are not of the same Society, since our students only attend the domestic professors who teach theology in it, apart from other subjects that they take from other fathers who teach and are assigned for them in the college.

I infer from what has been said that in the same year in the College of Salamanca the two principal opinions of the Society raised their heads: the pious one of the Immaculate Conception and the aforementioned one of efficacious divine grace. And it may be believed and piously judged that this second one began so felicitously because it went accompanied by the first, as Fr. Henao noted in his erudite book on middle knowledge.

CHAPTER VII.
THE STORM ENTIRELY PASSES. HE GOES TO ROME TO TEACH THE CHAIR OF THEOLOGY IN THE ROMAN COLLEGE

When God had punished the world with the flood that He sent it, raining forty days and forty nights, the sacred text says that such an abundance of water raised and lifted the ark to a sublimity and great and very high distance from the earth: The waters increased and lifted the ark on high from the earth. The multiplied waters, or their increase, according to the opinion of various interpreters, signify tribulations, labors, or contradictions. The ark signifies a just man,

who, the more those increase, the more he advances in virtue and grace increases in him, and afterward his glory. And often God honors him and raises him in this life, being very detached from the earth. This seems to be what our Suárez experienced, for when a whirlwind or tempest over his manner of forming opinions had risen against him twice—the first in Segovia when he was teaching the course in arts, as was said in the first part, and the second in Valladolid teaching sacred theology, as was related in chapter five of this second part—from both of them our Lord disposed things in such a way that they resulted in greater credit, honor, and luster for Francisco. For it is God's condition, being so good and solicitous for His servants, that where they suffer dishonor or some discredit or contradiction for defending His cause or the truth, He makes honor and esteem come to them from that very place, and draws from the storm raised and converted into calm greater exaltation for them. In the storms that Suárez had and suffered, what he himself used to repeat humbly as an ordinary refrain was verified, and for his encouragement when something adverse happened to him, with a peaceful countenance and a laughing mouth, saying in such cases: All for the better, all for the better, because of the experience he had of how advanced and improved he always came out of these adverse events, and this was confirmed by the present case.

The General of our Society was, as I said in the cited chapter, at the time when Fr. Suárez's doctrine was being examined in Rome, Fr. Everard Mercurian, a man of great wisdom and sanctity, who predicted his transit to the other life the day before he died. And Provincial in that Roman Province was the Reverend Fr. Claudio Acquaviva, who within a short time succeeded him in the government of the entire order. Fr. Provincial was going about concerned with giving the Roman College a distinguished teacher to teach theology in it, since it was the greatest and most illustrious

seminary that the Society had in the world, to which were sent from all its provinces student brothers, the most able and of the best minds, like the flower of each nation and of each province, so that they might return learned to their own. A chair that we may call the Chair of Prima, not only of that illustrious college but of the entire order, and which is directed and occupied by teachers who raise up such disciples that many of them rise to the greatest dignities of prelates, bishops, cardinals, and some to the supreme dignity of the Church, coming to be Supreme Pontiffs.

Fr. Provincial Claudio Acquaviva desired, then, to provide that illustrious post with a teacher who would correspond to its greatness and to the credit of the entire Society. This was at the juncture when Suárez's genius was being censured in Rome and his rare manner of forming opinions and his singular doctrine were being qualified. Fr. Provincial spoke with the assistant father for Spain, who was Fr. Gil González Dávila, representing to him his care and desire, and asking him, since he had knowledge of the Spanish fathers, to name the one he judged most suitable for that employment. The assistant father immediately named Fr. Suárez, who was still teaching in Valladolid, though he added that some had blamed him for bringing to light new opinions and disputes in which he discoursed along paths not traveled before him, and that his papers were being examined. Fr. Provincial asked for the notebook, and being so prudent and learned, he read his propositions attentively, pondered the foundations on which they were defended and rested, and recognizing in their author keenness of mind, admirable disposition, and subtle, solid, and spirited inventiveness, profound clarity, exquisite erudition, and the other qualities that make a teacher complete, with the account of his heroic virtue, he said at once: This father is the one I need, and the one this great college needs for its greater luster and quality. He went immediately after he made this

choice to Fr. General and begged him to choose and give him to teach the Chair of Prima of that college Fr. Francisco Suárez, a Spaniard from the Province of Castile, who was actually teaching in that of Valladolid. Our Fr. General granted it to him, and with this permission Fr. Provincial Claudio Acquaviva wrote to him asking him to come to that occupation in Rome, begging him not to excuse himself, smoothing for him all the difficulties that might occur to him, both in the journey and in living in Rome.

Fr. Suárez could not excuse himself, both because of the obedience of his General who commanded it and because of the will of Fr. Provincial who asked it of him, which, because Francisco had such a docile and gentle nature, was like a second order to him. To fulfill both obligations, then, he immediately arranged to prepare for his journey. He left Spain in the month of July or August of 1580 with much regret from his province at being deprived of so great a teacher, being only thirty-two years old and sixteen years in the order, leaving behind other elderly men and grave and very learned men, chosen for the most illustrious employment in letters that the Society had in the entire world. This was a reward not only for his genius and his talent but for his rare virtue, especially for his humility, submission to obedience, and patience in adversities.

Going along on his journey, he arrived at a college in which it happened that the brother refectorian, who was a novice, having forgotten to assign who should wash the plates and bowls that day—as is the custom in the Society, it being the hour of dinner—went to Fr. Minister to tell him of his oversight. The father responded that he should assign the first one he encountered, meaning, though he did not explain it to him, of the residents and not of someone who was a guest. The brother went out in search of someone, and the first one he encountered was Fr. Suárez, whom he did not know, either because of the modesty he kept in his eyes or because he had been in that college

only a short time and it is not permitted in the Society for novices to deal with the elders. He approached him and with simplicity or with blind obedience told him on the part of Fr. Minister to go wash and perform that humble office. Fr. Suárez well knew that this was a mistake, an error, but not wanting to lose so good an occasion for obedience and humility, with a cheerful and peaceful countenance, with the candor of a dove, not taking account of the weariness of the journey, he said to him: I am going, most dear brother, very gladly. And at the same time, leaving the business he was about, he went straight to fulfill his obedience, with what was ordered him in the name of Fr. Minister by the simplicity of that novice. He was already with the scraper in his hands, occupied in his humble ministry, when Fr. Minister arrived and, admiring his humility, with great difficulty removed him from that work, Fr. Suárez performing it with the pleasure and joy as if it were very brilliant and honorable, remaining obedient in beginning it and in leaving it, and with reward before God for both actions.

Continuing his journey, our Lord willed that with good health he should arrive in Rome on the thirty-first of October, the vigil of All Saints of 1580. Fr. General Everard Mercurian had already gone to heaven, as we hope, on the first of August of that same year when he arrived. The election of the new General and successor was being dealt with, which was made on the nineteenth of February of the following year 1581 in the person of the Reverend Fr. Claudio Acquaviva, Provincial of Italy, son of the Duke of Atri, a prelate of the greatest worth and prudence among those whom these centuries have known, who, having fled from greatness, high posts, and seats in the Church—which without doubt he could hope for, being in the world because of his singular qualities and the great love that Pius V had for him—and having refused to admit the archiepiscopal dignity of the city of Naples, his homeland, which Clement VIII offered him when

he was already General of our Society, exchanged those for a poor, humble, and hard chair on which he ordinarily sat in his cell. This new General, since Fr. Suárez had gone to Rome at his petition and instance, received notable pleasure and jubilation with his coming, and great were the extremes of love, honor, benevolence, and esteem that he exercised with him the entire time that he resided in that holy city.

In that illustrious theater of the Roman College, Suárez began to scatter the rays of his wisdom and admirable genius, and he began with such a felicitous star that among the most brilliant and most numerous gathering of listeners that he had in his first lecture, one, and among the first, was the Supreme Pontiff himself, Gregory XIII, who with his attendance wished to honor him who with his wisdom was honoring that college, of which His Holiness was patron and founder. This was undoubtedly a most singular favor, and as such, and as an eyewitness, the licentiate Gil González, chronicler of the Catholic Majesty, relates it in the third book, chapter 22 of the Theater of the City of Salamanca. Great was the reputation that originated from these beginnings, and no less the fame that spread of his name, not only through Rome, where he poured out the most pure waters of his doctrine, but through all Italy. Great was the gathering of listeners, and matching this the acceptance of his writings, which were much prized both by our own and by outsiders. There was no person of importance in Rome who did not seek the communication and friendship of so great a teacher, because beyond his wisdom and genius being so great, his affability and graces were extraordinary, and his virtue greater.

The one who most distinguished himself in honoring him was our very Reverend Fr. General Claudio Acquaviva, as one who had known his many qualities, and because they were so distinguished and among the greatest that are required for the solemn profession of

four vows, His Paternity ordered him to make it at this time when he was teaching in the Roman College, giving him the most honorable rank that there is in the Society, not because it includes any ordinary preeminence or exemption, but because of what it supposes of virtue and learning: a qualification, not a privilege for these qualities, which pledges them to more without relieving them of work or exempting them from common and regular observance, even in the most humble offices. Therefore, although it cannot be denied that that is some honor insofar as it is testimony that the order gives of approving in virtue and learning the one who professes and judging him to be a man consummate in them—which is not done with everyone—but in truth honor is not given except for greater burden, because of what has been noted, and because those who are admitted to solemn profession add to it other vows, remaining more bound to new obligations and to greater example. Though the greater honor is in responding completely to what that state asks, which is what St. Paul calls filling one's ministry, which Fr. Suárez filled with excellence, fulfilling all those vows and their rules, as will be said in another part.

He taught in Rome for eight years with the esteem and reputation that I have mentioned, dictating almost all the matters of theology from the year 1580 until 1588, he himself reaching only forty years of age, at which other excellent doctors or Jesuit theologians, even reaching a more advanced age, commonly begin their teaching in that distinguished seminary and holy and literary city, emporium of wisdom. And he would have taught much more there if his health had given him opportunity. In Rome he had to defer dinner until evening because of the harm that studying and teaching after having eaten did him, even sparingly. And thus he spent the entire day fasting, spending it in his lectures and in his study of prayer and letters. For since he attended in that great court, and in the entire course of his life, only to being wise and being holy, the target

of his pleasures and desires was letters and virtue, and in procuring the means to obtain these, such as continual study and prayer united with the mortification that he applied. That diligence or such rigorous abstinence was not enough to improve him from great fluxes that troubled him much, especially in his teeth and molars, which so weakened his complexion that everyone judged it necessary for him to return to Spain so as not to remain at risk in Rome of losing his health entirely, and even his life.

CHAPTER VIII.
THE SUPERIORS GIVE HIM PERMISSION TO RETURN TO SPAIN. MENTION IS MADE OF SOME DISCIPLES THAT SUÁREZ HAD IN ROME

Our Fr. General Claudio Acquaviva felt much at having Fr. Francisco Suárez absent himself and leave Rome—for the reason that has been touched upon—and at having to lack his company and his opinion and counsel in his absence in the business and most grave doubts that arose each day and which he consulted with him, even when he had not yet reached forty years of age, and in a position where, besides the four assistants he had as General, who are usually among the gravest and most elderly persons of the order, there dwelt men of much authority because of their gray hairs, wisdom, experience, and sanctity. Nevertheless, he resolved to give him permission to return to the air and natural climates. But so that the great void he was leaving in Rome might be filled and the notable reputation that his person had gained for the Roman College in matters of letters might not fall in his absence, he ordered that Fr. Gabriel Vázquez come in his place, a distinguished teacher of our Society, esteemed and admired by the world for his most keen genius and most rare erudition, of which his books give sure testimony, and

not only of this but also of the integrity of his life, candor of soul, and the other virtues, as the venerable Fr. Eusebio Nieremberg wrote in the account of his glorious deeds that he printed in one of the volumes that he brought to light of the illustrious men of the Society.

Fr. Vázquez was teaching at that time in Alcalá, and thus Fr. General arranged with his prudence that Suárez should succeed Vázquez in Alcalá and he should succeed Suárez in Rome, so that the voids that each one might make in the part or post from which he left would remain filled. And thus Rome would not be left defrauded in any way by having Suárez taken from it, nor Alcalá by having been dispossessed of Fr. Gabriel Vázquez. For if the Reverend Fr. Juan de San Bautista, speaking of him, called him teacher, light, and sun of theology, doctor of the world, teacher of teachers and doctors, admirable man, angel in life and in understanding, our great Francisco deserves no less these eulogies, as the cited Nieremberg well pondered in chapter 29 of the life of the Patriarch St. Ignatius. So that one may see how correctly Fr. Claudio arranged that the one should occupy the place and chair that the other left, it appearing in this way that neither made a lack, both being such eminent professors.

Among the many distinguished disciples of the Society that Fr. Suárez had teaching theology in Rome was the very Reverend Fr. Muzio Vitelleschi, who also taught it with great applause in that same Roman College and was afterward, because of his virtue, prudence, and learning, sixth Superior General of our order, to whom Fr. Giulio Mancinelli, a man so distinguished in sanctity that his admirable life moved the most eminent Cardinal Decio Carafa, Archbishop of Naples, to take juridical information of his marvelous deeds and virtues and form a process in order to his beatification, prophesied his government of it beforehand. And having had him as a disciple in Rome, Suárez had and attained him as a superior and General for two years, from the year 1615 when he was elected until 1617 when Fr.

Suárez went to heaven. For it is no small glory of his to have had such a disciple, and for him to have learned the doctrine of that so great a teacher.

The other disciple he had teaching in Rome was Fr. Diego Granado, as he himself boasts and affirms in the first volume of his moral theology, who taught scholastic theology for many years in France with singular esteem and renown, a man of distinguished virtue and innocence of life, doctrine and erudition, which the works he left to posterity sufficiently publish: of history from the creation of the world to his time, of moral and positive theology, comprehending and explaining the former in eight books and declaring the latter with the interpretation of the most obscure and difficult passages of sacred scripture, apart from other books that he published, the government of various and grave colleges of which he was rector not serving him as any impediment, and at the end of his life, which lasted eighty-eight years, he was confessor of the most Christian king Louis XIII.

Likewise Fr. Leonardo Lessius was a disciple of Suárez in this time that he directed the chair of theology in Rome. His admirable and pious life and happy death were briefly narrated by Fr. Philippe Alegambe. After his death, his heroic virtues merited and excited both our own and outsiders to be diligent to have some relic of his because of the great opinion of sanctity that he left. His singular wisdom and doctrine in all the sciences are made known by his printed writings and those that have not yet come to light, whose catalog Alegambe brings in his already cited Bibliotheca. I say only in support and qualification of it, and to show how tenderly he loved his order, that when the Holiness of Paul V ordered him to ask some reward for how much he had worked in favor of the Roman See without taking care of his comforts and interests, he only commended to His Holiness the Society of Jesus, which as his mother he loved and esteemed with particular and filial affection. To the same Fr. Lessius, St. Francis de

Sales wrote a letter in which he praises and extols many of his works, and among others the treatise On Predestination. Henao relates it in the book on middle knowledge, number 1079.

And if the Holy Spirit says that the father is known in his sons—A man is known in his sons—well may one recognize and easily, by the sanctity and wisdom of such spiritual sons and disciples that Fr. Francisco Suárez, an Andalusian, raised and had, his great virtue and doctrine. I say Andalusian or Spaniard to remove all equivocation and distinguish him from another Jesuit of ours also called Francisco Suárez, who was of the French nation and was teaching the course in arts in Paris in the Clermont College when he who is the subject of this history was teaching theology in Valladolid and from there went to Rome, as we saw. And if the latter had the fortune to be teacher at that time of so holy and illustrious a man as Fr. Luis de la Puente was, that other Fr. Francisco Suárez of the Province of France had it of being so in philosophy for the cited St. Francis de Sales, Bishop and Prince of Geneva—of whom Fr. Juan de Maldonado was so in positive theology, according to what Don Carlos Augusto de Sales, also Bishop of Geneva and nephew of this saint, relates in his life—who heard those three major faculties after having learned in the same college in the first years of his age Latin, humane letters, rhetoric, and the way of the spirit, and was, being a student, assistant and prefect of the congregation that there is in it founded for students. So that God may be praised for having deigned to make and give this honor to Suarezian doctrine or to the two Jesuits similar in name and surname, ordaining that such celebrated men in sanctity and letters should drink their liquors, both fathers of mystical theology, as their writings given to the press show, so that with them they might water the wide field and pleasant garden of the Church. The aforementioned most learned and most holy Bishop of Geneva was a great patron of Suarezian doctrine and favorer of the

school of the Society—being such a spiritual son of it and a disciple—teaching what it defends and its teachers dictated to him concerning the harmony of human free will with divine grace, admitting middle knowledge in God and denying in us physical predetermination, as different passages of his works prove, which Fr. Gabriel de Henao cites in debate 44 of his book on middle knowledge historically defended.

CHAPTER IX.
FR. SUÁREZ RETURNS TO SPAIN FROM ROME. HE TEACHES THEOLOGY IN ALCALÁ

As God, as I noted, had chosen Suárez to be the light and sun of the world—a name that various writers deservedly attribute to him—to illustrate and illuminate it with the rays of his virtues, exploits, and doctrine, as the Lord revealed long before to some of His servants, as was said in another part, it was fitting that, in imitation of the material sun—for if this is one, the spiritual ones are not few by divine virtue, according to what Christ said to His disciples: You are the light or sun of the world—he should make many turns around the world and travel again and again along the same roads, as we shall see in this and other chapters. For the reason and cause that I noted in the past one, he had to leave Rome to return to Spain, the lack of health restoring him to it in the year 1588, where he arrived with good success, and not long after having left that holy city, at the College of Alcalá de Henares. And in it he began to teach theology with such extraordinary gathering of listeners, with such frequency of disciples, as had not been seen in that very celebrated university. So singular and distinguished a doctor did God raise him up to be.

This is much to be pondered, Suárez succeeding Fr. Vázquez, whom, and with reason, the school of Alcalá had so venerated and

esteemed, where he had been teaching theology for many years with great frequency, fruit, and admiration of his listeners. So that they may hear and follow with pleasure and especially without complaints or murmurings the new teacher who succeeds the old and first one whom they had and knew and dealt with and grew accustomed to according to their taste, the second must equal and sometimes greatly exceed the qualities of that other one. How great Suárez's qualities would be, each one can well deduce from the premise or antecedent that has been set forth, from the felicitous beginning that he gave to his teaching, and from the progress and end with which he continued and finished it in that so literary city. All those of its university judged that enjoying the wisdom of Suárez, Fr. Vázquez did not make a lack for them—both almost equal even in age then, which was forty years —and good proof of this truth is the esteem they made of Suárez's papers, for no student was lacking of all those who heard theology in Alcalá, whether Thomists and Scotists or of any other school, many copies were made of his notebooks, which teachers of theology requested with insistence from all parts of Spain, in which it was verified that each year many hundreds of ducats were spent copying the writings that he dictated.

So great was the fervor and careful vigilance of the students to hear him that in order not to miss any lecture in winter, when at the hour of Prime it had not yet fully dawned, they came to hear him with lighted candles, availing themselves of light to write, as if seeking the precious pearl of his wisdom, rising early to take a place before day. He won all this applause and esteem beyond the great reputation he brought gained from Rome, through the keenness of his genius, the comprehension of his writings joined with utmost clarity in them, the profundity of his discourse, and the admirable erudition in all the matters he treated. With which he became as famous in Alcalá as he had not been in Rome.

For eight years he directed that chair of theology in Alcalá, and here he felicitously gave beginning to the prodigious and never seen in the world first offspring of his most fecund understanding in the number of books that he wrote in his life and came to light, which was the first volume on the third part of St. Thomas, which he titled On the Incarnation, according to the order that the saint himself keeps in that part of his most learned Summa Theologiae. In this first volume he disputes and comments learnedly, extensively, and eruditely on what the Angelic Doctor wrote from question one to question 26 of this first part, in which he treats of the matters of the Incarnation of the Divine Word, of the hypostatic union, of the grace, knowledge, attributes, communication of idioms of Christ Our Lord, God and man.

This volume was printed for the first time in Salamanca in the year 1589 and was received by all that illustrious school and by all Spain not only with universal applause and praise but with admiration by all who read it, because of the rare and until then unused erudition of the holy fathers, of sacred doctors, of councils and canons, and this not vulgar and ordinary but grave, singular, exquisite, and so appropriate to what he intends that it was necessary to have read all the sacred doctors he cites and noted all their passages to avail himself of them and use them for his intentions. Fr. Suárez was in sum the first scholastic doctor of all we know who opened the way to this new mode of illustrating scholastic theology with passages of the holy fathers, not thus enriched and beautified with this adornment and treasure before him, as may be seen in the works of the doctors who had a name in the world in those times.

And if it is constant among all Catholics that that is truly firm and solid doctrine which is drawn from the intimate bosom of venerable antiquity, which is why the sacred letters teach that the wise man to be so should seek the wisdom of all the ancients—The wise

man will seek the wisdom of all the ancients and will occupy himself with the prophets—Suárez having sought it so solicitously in the doctors and holy fathers of the Church and poured it out in his writings, how solid and sure will the doctrine be that they contain and is steeped in them! Therefore, if the sureness of doctrine is the fundamental base of its eminence, upon which the other excellences rest well, and without which none fits, anyone will see how eminent the doctrine of Suárez is, this being, as I said, so sure. Upon such sureness Suárez founded his delicate refinements, arming himself with a most Catholic zeal and seeking to adjust everything he built with the infallible rule and level of the Church, not departing a point from it, and therefore the edifice came out so firm.

He gave beginning, then, to the most fecund fruit of his genius and his studies with that first volume on the third part of the Angelic Doctor, and as he began with such an auspicious and sure foot, so he ran the course of his publications with facility and fortune, all his books, from this first one to the twenty-three large volumes that the world already enjoys printed—apart from four others that remain without having yet been published—being sought, bought, read, studied, and esteemed, as the first one was, that most lofty edifice that we admire of his studies growing in singular esteem in proportion to the first foundation that he laid in this first book of doctrine, keenness, success, erudition, wisdom, a great part of it learned in the writings of the holy fathers, which he turned over with continual study and indefatigable solicitude. He knew that just as this sublunary world drinks and receives its splendors from the material sun, so the world of the schools must receive from the ancient fathers, suns of the Church Militant, the light of pure wisdom, which if any scholastic lacks, he will go like Homer's Cyclops through opposite parts, stumbling until he falls dangerously and shamefully.

Travel, illustrious light of the Church, run, run, brilliant sun of the world with the correct foot, with the solid and admired step with which you have begun, your splendors, so that your rays may shine like the stars in perpetual eternities, fulfilling what Daniel said —and I noted in chapter 18 of the first part—Those who instruct many in justice shall shine like stars in perpetual eternities. And let it be verified of your illustrious steps and discourses what is written: How beautiful are the feet of those who bring good tidings of peace, who bring good tidings of good things! For you have come to discover and teach us in that first work divided into two volumes so admirably and beautifully the most profound mysteries of that Lord, of whom the angel said to the shepherds, to drive away from them the fear that his excessive light had caused them: Behold, I bring you good tidings of great joy which shall be to all people. And let the reader pardon me this digression if he judges it to be one in the context of my history, for I have written it on this occasion as due.

Continuing his teaching in Alcalá with the gathering with which he had begun, he also continued with the publication of his studies. Thus he printed in the year 1592 the second volume of his works, which was at the same time the second on the third part of St. Thomas, continuing his questions from question 26 with which he ended the first volume—which afterward, revised by him, enriched and augmented, seemed new work and came to light a second time in Mainz in the year 1604—to question 59 in which the matter of this second one concludes. He disputes and explains in it with the same keenness, genius, erudition, and wisdom all the mysteries of the life of Christ our Lord and of His Most Holy Mother, from the Immaculate Conception of the Virgin to her glorious Assumption, and from the Incarnation of the Divine Word and His first entrance into the world in passible flesh to the last coming in immortal body as Judge on the day of judgment and of the state in which the universe is to be, the

universal judgment being finished. Of the advantages of this second volume, I must not speak except that it is in everything a brother of the first.

The disciples he had of the Society in the College of Alcalá were select and among the greatest that it has had since it was founded, as Fr. Alonso de Andrade relates, and great teachers came out of them, among whom one was Fr. Pedro de Arrubal, a man distinguished in genius and wisdom and even greater in virtue, of great humility and contempt for himself, following in both things the steps of his teacher. He taught with notable applause and renown theology in Alcalá, Salamanca, and in Rome, as Suárez had done, and most learnedly defended in the presence of Pontiff Clement VIII the opinion on auxiliaries that the Society holds. He left to posterity two printed volumes that Alegambe cites. The first contains the matter On the One God, and the second On the Triune God and On the Angels. That one is divided into ninety-two disputes, and the latter into one hundred eighty-one. He wrote on the matter of the auxiliaries of divine grace, which will come to light when the Apostolic See gives faculty for treatises on this point to be printed.

The other distinguished disciple he had was Fr. Jerónimo de Florencia, preacher of the Catholic kings Philip III and IV, whose employment, after having taught scholastic theology with great fame, he exercised at the court of Madrid for the space of thirty years, where he was confessor of the most serene princes Don Carlos and Don Fernando of Austria. The venerable Fr. Nieremberg wrote his illustrious life and printed it in one of the volumes of the illustrious men of our Society. Many printed works remain of him, and among them two volumes of sermons that contain the excellences of the most sacred Virgin, in which he shows the singular devotion he had to this sovereign princess.

Also a disciple of Suárez at this same time was Fr. Luis de Torres or Turriano, who taught philosophy, moral theology, and scholastic theology for nearly fifty years, and thirty of these the Chair of Prima of the College of Alcalá with great applause from all, held to be one of the most learned men of his age in all Spain, of which thirteen volumes that he gave to the press of both theologies are clear testimonies, as may be seen in Alegambe. Besides these, his disciples who afterward became distinguished theologians and teachers in the Province of Toledo were the fathers González de Albornoz and Juan del Castillo, and finally Fr. Francisco Aguado, who was Provincial of this province, preacher of the Catholic king, and confessor of the Count-Duke of Olivares, whose holy life was printed in Madrid in the year 1658, composed by the cited author Alonso de Andrade. Likewise Fr. Salablanca and other Jesuits celebrated in sanctity and letters, whom I omit so as not to extend myself excessively. The humble teacher Suárez used to say because of his great humility and humiliation, and because of the occasion that such great minds could give him, that the brothers of Alcalá had made him learned. And since the honor and glory of the sons belongs to the father, as to the sons the honor and glory of the father, we have treated here, as proper to Suárez, though in passing and briefly, of some of his disciples and spiritual sons of his, in imitation of other authors who do so even more extensively in the lives they write of men illustrious in virtue and letters and who directed chairs. I said some, because to relate the minds that this sun of theology illuminated, the men that he raised up as teachers with his teaching, illustrious, coming out in his sight most beautiful lights, the stars that he made shine in the heaven of the Church, does not fit in the most vigilant erudition, and therefore I have been content only to number a few of the stars that received from him flames and rays of fervor and devotion and of doctrine in

the Jesuit world, being at the setting of his death substitutes for his most brilliant splendors.

CHAPTER X.
FR. SUÁREZ RETURNS TO THE PROVINCE OF CASTILE AND TEACHES THEOLOGY IN SALAMANCA

Our Suárez shone not only as a true sun of doctrine and wisdom with divine and human letters among the stars of the most solid firmament of the Church, but as an admirable exemplar of virtues with the excellent exercise of his acts among the holy men of it and distinguished ones of our Society. And therefore he was desired by all to be able to participate in so much light, and heaven disposed in him so many changes, turns, and journeys.

Since Suárez had dwelt in Alcalá all the time that Fr. Vázquez was in Rome, it was necessary that the latter return to Spain, and that as he had left the College of Alcalá, which was of his province, he should return to it, and Suárez to his own of Castile, which desired him much, longing for his long absence, and so that the College of Salamanca might recover its beloved son, since he had been born for God in it thirty years and more before, Fr. Francisco Suárez for so much luster and glory of its own. That college made petition for this, and it was owed to it. And thus when Fr. Vázquez came from Rome, he brought an order from our Fr. General that Suárez should pass to Salamanca to illustrate that celebrated school with his doctrine and sanctity, as he had illustrated those of Rome and Alcalá. For the good are requested from all parts, as the bad are rejected. Fulfilling this obedience, Fr. Francisco arrived from Alcalá in Salamanca in the year 1595 to teach theology, with supreme joy of all those of the college. The venerable father's consolation was also great, seeing himself in his province and in his college, like the son who finds himself in the

house of his parents where he was born, after having wandered through the world, although he was always indifferent about living in any part of it where the superiors judged that there would be greater glory of God our Lord, whom he found in all, as such a son of the Society and of holy obedience. Fr. Suárez well thought that this would be his last journey and his ultimate rest, the College of Salamanca, that in it he would pass the rest of his life studying and writing. Those of the college also thought so, as they desired it, but they could not obtain it. They lost him to the hands of his qualities, wisdom, and fame. These took him from their power with much pain and regret on their part and transferred and moved him to another province and to another kingdom, as will soon be seen.

For it is necessary that the sun should run through all the houses of its zodiac without denying itself to any, so that thus the whole world may remain illuminated with its splendors. And in this manner God is wont to do, for those whom He raises up to be the light of the world, He always brings them in perpetual movement, as the sun experiences it, and in illuminating one hemisphere, He carries them to illuminate the other or to more remote and diverse posts that long for them, enjoying the glimmers of their rays, which, being so extensive and brilliant, reach and penetrate even the most distant places. And if the sun in its brilliance is so generous as it is rich, for it lavishes in rays whatever it possesses in lights and illuminates two worlds, communicating its splendor to all the bodies that enjoy its presence according to the capacity of each one—to the stars, their active heart, brilliant flames; to the stars, light; to the moon, candor; to the air, clarity; to crystal, rays; and to the earth, luster—also Suárez, new sun of scholastic theology, a name that erudite men give him, the lights that we have sketched of his knowledge, and which we shall discover even more, for which he remained advantageously enriched, he lavished generously and equally in his teaching,

illustrating like a sun in wisdom the worlds of letters, the most distinguished universities and cities that flourish in the world, running through different kingdoms and provinces to communicate to his listeners the rays of his doctrine according to the capacity of the subjects.

Thus our Lord disposed it in Suárez, sun of the world, for when he had spread his light through such diverse posts of it and now judged that his dwelling would be permanent and the last in Salamanca, its college merited enjoying him only one year, and that school saw itself closest to his splendors only this year and heard his living voice in that theater of letters. But he left a memory of himself for many centuries. Here he composed and printed the third volume on the third part of St. Thomas, from question 59 in which he ended the second volume to question 84 in which the fourth begins. In this third volume he disputes and treats of the matters of the sacraments in common, which theologians call in genere, and in particular of the sacraments of baptism, confirmation, the Eucharist, and the holy sacrifice of the Mass, with as much erudition of sacred doctors as in the other two volumes he had printed, of which this third is likewise a brother in everything. It was published in the year 1595 and was later reprinted in Mainz by Balthazar Lippius in 1610.

Also this year that he was in Salamanca he finished arranging and began to print the two volumes of Metaphysics, of such subtle and delicate questions, of such new matters and difficulties, treated with such clarity of genius, with such comprehension of judgment, that in the matter of philosophy or in what is commonly called the course in arts, they were the admiration, which still persists, of the most learned teachers. A clear argument of this truth and certain proof is that of these Metaphysics more than twelve editions were made in a few years in all the kingdoms of Europe—in Spain, where

the first was, France, Italy, Germany, Flanders, and in other parts—because of how much they desired and sought them.

A quite singular thing happened to him when he was arranging these two volumes—he made of them a very copious and rich index—which a grave father, an eyewitness, related, which was that while he was dictating to his scribe the most subtle points, the most delicate matters of the said faculty, which are so much so and require such attentive consideration in one who writes and composes them, at the same time he was dictating to another student some letters of business of much weight for most grave persons of the court, without becoming confused in the disposition of such different matters, each of which asked for the entire attention of any distinguished judgment. But his was so much so and of such comprehension that it extended to all matters, his capacity being so great not only on this occasion that I relate but on many others of letters, that it was very ordinary for him to be dictating to two scribes at the same time, and so correctly to each one that he neither erased a word of all that was dictated nor did he delay for what he had to dictate. This is certainly a most rare, very singular, and admirable thing, and in my poor judgment and understanding, what most proves the great capacity of this incomparable doctor and writer, that being one in reality, in power he was equivalent to many. And what these, even if learned, would not have dared to undertake, he alone accomplished with such a felicitous star. For if of the apostles and first doctors of the world and of the Church it is recounted that having received the Holy Spirit they spoke in various languages and the listeners understood them, even if they were of different nations and provinces, either because the gift of those languages had been infused in them, which they perfectly perceived and spoke when it was necessary, or because, according to what some hold, using their own proper and natural language, those who had never learned it

understood it miraculously, attending their sermons, and this at the same time, we also find that from this great doctor and teacher at the same time and occasion the listeners or his amanuenses receive and write various matters and disconnected doctrines, and each of them dictated with notable consequence and special connection. And it seems that what Baruch said of the prophet Jeremiah—who dictated to him the prophecies and words of the Lord—is fulfilled in him, that he spoke in such a way as if he were reading in some book what he was dictating. And if Jeremiah dictated to Baruch with this velocity what God revealed to him, Suárez with similar expedition dictated to two scribes various points after having asked for light to succeed with the truth and find it.

The concept that the University of Salamanca, domicile of wisdom, made of what it recognized and venerated in Suárez, and the honor it gave him and esteem it showed of his qualities and person, and the joy it manifested at being able to enjoy and participate in his doctrine and his example, sufficiently proves what Fr. Honorato Fabri, apostolic penitentiary in St. Peter's in Rome, relates in the volume that last year he printed in Lyon, France, which is that when Fr. Suárez arrived in Salamanca, that most celebrated school went out to receive him. I shall set down his Latin words, which will explain this better and thus make more credence. They say thus: I shall report a true history which I received from our Spanish fathers above all exception. When at some time the great Suárez came to Salamanca, the entire academy, however great it is, went to meet him, which honor we would readily believe had scarcely been conferred on another. And the bishop himself wished to minister to the man saying Mass, but Suárez's supreme modesty or bashfulness was especially confused by this, the rector of the college intervening, who at that time was a man of the greatest authority, Fr. Padilla, who withdrew him from so great an honor or rather, as he himself called it, from so

great a confusion. The cited author means that not only did that distinguished university go out to receive him on a certain occasion when he arrived in Salamanca, but that the bishop himself of this city wished to help him say Mass and serve as acolyte in it, had not Suárez's supreme modesty and shame prevented it, he remaining notably confused, and in particular because Fr. Padilla, who was then rector of that college, a man of great authority, prevented it, who begged His Most Illustrious Lordship to desist from that will and intention, freeing the humble father from so great an honor or, as he himself said, from so great confusion and embarrassment.

The Fr. Rector of whom Fr. Fabri speaks and of whom he says he was of much authority was Fr. Antonio de Padilla, only son of Don Juan de Padilla and Doña María de Acuña, Counts of Buenavista, immediate successor in the office of adelantado of Castile, who, trampling the world, its pomps, offices, and grandeurs, and having renounced the right to his estates, looking at how little one can trust in this uncertain and short life, determined, moved by our Lord, to enter the Society, as he did, being sixteen years old, in 1572, in which he lived forty years, teaching for many years sacred theology and distinguishing himself in the office of preacher no less than in that of lector, exercising both with reasons and even more with the rare examples of his life. And he gave the same, being rector of the College of St. Ambrose of Valladolid and of that of Salamanca. He died in the former, giving his soul to God at eleven o'clock at night in 1612, the same day that he said he was going to sing matins in heaven, receiving the palm and crown of glory that he had merited for how much he left in the world to follow Christ and for how much he worked in the order to give Him contentment. Whoever wishes to see his life more extensively will find it in chapter 20 of the life of Fr. Baltasar Álvarez, composed by Fr. Luis de la Puente—which, translated into Latin, Fr. Carlo Bovio printed in Rome last year—and in the volume whose

title is Bibliotheca Scriptorum Societatis Iesu, written by Fr. Felipe Alegambe, under the word Antonius de Padilla.

From what I have said in this chapter and in the past one, I infer that a modern author was mistaken or in error when he said in chapter 5 of the first part of the life of Fr. Francisco Aguado that this distinguished man was a disciple in the theology that he studied in the College of Alcalá, being of the Society, of the fathers Francisco Suárez and Gabriel Vázquez, for he was not but only of the former. And the reason is clear, because when Fr. Aguado entered the Society, Fr. Vázquez was already teaching in Rome, which was the year 1579 according to what the said author writes in chapter 3 of the same life, and he continued his teaching, as we have seen, until 1595, in which time one or two years before Fr. Aguado had finished his studies of theology, in which for the space of four years that they usually last in the Society, he always had as teacher not Fr. Vázquez but Fr. Suárez. This is evident from what the same author recounts in chapter 6, where he says that the venerable Fr. Aguado completed twenty-four years of age and was ordained to the Mass and sang it on Christmas day of the year 1596, and before, at the beginning of the same chapter, that two years before, having only twenty-two, he had finished his studies of theology—for philosophy he had already learned in the world and graduated as master in it in the same University of Alcalá —which he began to hear in 1590, as the cited author affirms at the end of chapter 4 of the life I cited.

The same author also relates in chapter 3 of this life that Fr. Francisco Suárez, teaching the Chair of Prima in that College of Alcalá, was the one who examined and approved, among others, by order of the superiors, the vocation of the entry into the Society of that holy and learned man Francisco Aguado, in the year in which, we said, he was admitted to it. And thus he may by two titles call himself the spiritual son of our father, both for having been received in the

Society by his endorsement and for having been his disciple in theology. Of the many and great virtues of the said Fr. Aguado, Fr. Alonso de Andrade has woven extensive cloth, as his life merited, which was printed in Madrid in the year 1658.

CHAPTER XI.
THE KING OF SPAIN, DON PHILIP THE SECOND, NAMES FR. SUÁREZ TO TEACH THE CHAIR OF PRIMA IN COIMBRA

Coimbra is one of the most principal cities that the Kingdom of Portugal has. It is most pleasant and the head of a bishopric, consisting of more than five thousand residents. The tribunal of the Holy Inquisition resides in it, as in Évora, and both subject to the Supreme of Lisbon. Among other very distinguished communities that qualify Coimbra, one is most principal, the universal school of all human and divine letters that are taught in it. To this university, which is the most celebrated of that kingdom, and one of the most illustrious of all Europe, there attend the noblest, most brilliant, and richest of its youth in great number. The kings of Portugal, its founders and patrons, always had care to provide it with the most distinguished teachers who could be found in Spain and in other foreign provinces, assigning for their chairs very substantial stipends. Most learned men always occupied them. The Society has in Coimbra the most distinguished and numerous college of all that it counts in all Spain, a foundation of the great liberality of the same kings of Portugal. Many years the religious who live in it have reached two hundred sixty, and they have never gone below two hundred twenty—and today it sustains them, since it enjoys peace after so many wars, that kingdom. The grandeur of the magnificent building and the income correspond to this increased number of subjects. It is

a universal theater of all the human and sacred sciences that the Society professes in various parts extensively, and most illustrious subjects have been and are being raised in it that the Province of Portugal has had and sustains.

In the year 1596 the Chair of Prima of theology of this University of Coimbra became vacant through the retirement from it of the very Reverend Fr. Maestro Antonio de Santo Domingo of the illustrious Order of Preachers, who had taught it for twenty years with much reputation and renown for his learning. The university desired to give a teacher to that chair and a successor to that so learned Fr. Maestro, worthy of such a post and of such a worthy predecessor. They gathered in their cloister and had very little to deliberate in the choice they had to make. That school was full of the fame of the Jesuit Francisco Suárez. Nothing was heard in it but his name, holy tongues publishing him as there are leaves, and as many voices as the three volumes already printed that were running through the world contained letters. His voice was heard in Coimbra from the school of Salamanca, as it had been heard from the cities and universities of Ávila, Segovia, Valladolid, Alcalá, and Rome. He had already run through such great and distinguished seminaries of letters, illuminating them with the most clear light of his doctrine and exemplary life. It remained for him in Spain to pour it out and communicate it to this no less distinguished one of Coimbra. Its doctors and teachers desired to bring him to it because of how much they gained with his attendance, and thus gathered in their cloister without a single vote lacking, they elected him for that employment, without his having sought it or desired it or thought of it, because his affection and desire were, as I said, to pass in Salamanca what remained of his life, as in his natural and proper house, and which the superior had destined for him, and to devote himself there to God, to himself, to his study and to his publications, and with his letters and

labors to the spiritual profit of his neighbors. Rector of that university at this time was Don Fernando Martínez Mascarenhas, who was afterward Bishop of the Algarve and Inquisitor General of the Faith in the Kingdom of Portugal. And he was the one who especially sought from Philip the Second, King of Spain, that Fr. Suárez should occupy and direct that chair. Thus Fr. Baltasar Álvarez, a Portuguese of the Province of Portugal, affirms in the dedicatory epistle that he writes to him in the first posthumous volume On Grace of our venerable father and teacher. With that affection, then, with which so many years before the Reverend Fr. Claudio Acquaviva, being Provincial, desired to bring him to Rome and asked Fr. General Mercurian for him so that he might illustrate that distinguished college teaching theology in it, as was related in its place, with the same affection that he should qualify their University of Coimbra—envious of the other schools that had enjoyed the rays of this sun—its doctors, teachers, and most illustrious rector desired him and instantly begged the Majesty of Philip the Second to grant them Fr. Francisco Suárez, who was teaching theology in Salamanca. Thus his admirable name spread swift fame. It seems it had put on spurs of feather to fly more swiftly and publish him everywhere, acclaiming his wisdom and his virtue.

His Catholic Majesty had not, nor did he find, any difficulty in what was being begged of him, because he had much knowledge of Fr. Suárez, not only in general from his name, very well known in Spain among the other kingdoms, but more particularly from the learned and correct opinions of his that he had seen in the many and great affairs that were consulted with him by his order. For all of which this prudent and wise prince esteemed him much, for he was accustomed to designate and elect for posts and dignities not only those who deserved them but those he judged to be most worthy of them. And thus, granting that University of Coimbra what it had

begged of him, His Majesty made choice and nomination of Fr. Francisco Suárez to teach in that Chair of Prima, and to him the favor of it, attending only to his great merits of virtue and letters, not to his own petition nor to intercessions or diligences of others. In fulfillment of this decree the Catholic king ordered a letter written to the father who as superior was visiting the province, that he should send immediately to Coimbra Fr. Suárez, who was in Salamanca, to teach the Chair of Prima of theology, of which His Majesty had done him the favor. Visitor at this time of that Province of Castile was the holy Fr. García de Alarcón—whose life the Fr. Nieremberg wrote summarily in chapter 25 of St. Francis Borgia, our third General—and afterward the illustrious virgin Doña Marina Escobar saw him in heaven, according to what is read in the life of this lady. The tenor of that royal letter reads thus:

BY THE KING

To Fr. García de Alarcón, Visitor of the Colleges of the Society of Jesus. Fr. García de Alarcón, Visitor of the Colleges of the Society of Jesus. I the King send you greetings. In the university of the city of Coimbra the Chair of Prima of theology is vacant, and because there is a lack of persons of the letters and necessary qualities for teachers of it, and I being informed that Francisco Suárez, a religious of the said Society, has them, I charge you much to order him to go to teach the said chair for some years, without any other obligation than to continue with its lecture, and without salary by reason of your constitutions. And by way of alms I shall order given to him from the income of the said university what he shall see fit. And from how thus you shall do it, I shall receive much contentment and I shall consider myself served. Written at La Acequia on the thirteenth of May 1596.

I THE KING

For the Fr. Visitor of the Religious of the Society. When Fr. García de Alarcón gave notice to Fr. Francisco Suárez of His Majesty's pleasure and of the honor he had done him by naming him director of this chair, the humble Suárez begged, it seeming to him something more honorable and a post than what his humility sought, Fr. Visitor to be pleased to excuse him from that employment, alleging the good brotherhood and good relations that our Society desired to preserve with the sacred Order of St. Dominic, and that he greatly feared that accepting such favor that His Majesty was doing us would be to those fathers some occasion for regret and complaints because of the right and claim that they could allege for that chair because of the possession that they had held of it for so many years. For with these means the Society seeks and is always seeking with everyone this religious and courteous friendship, depriving itself of its advancements and honors so as not to occasion even a small disagreement, insofar as reason and the greater glory of God permit.

Fr. Visitor represented to the Catholic king this inconvenience that had been proposed to him by Suárez, to whose proposition or objection answer was given and responded that those fathers could not allege possession of that chair, since its provision was a favor of His Majesty, which he wished to do to the Society and to Fr. Suárez. The king's response is the following:

BY THE KING

To Fr. García de Alarcón, Visitor General of the Religious of the Society of Jesus. Fr. García de Alarcón. I the King send you many greetings. I received your letter in response to the one I wrote you

concerning Francisco Suárez, religious of the Society, going to teach the Chair of Prima of the University of Coimbra, and I am very grateful for the good will with which you are pleased to serve me in this. And although you point out to me concerning the religious of St. Dominic, there is no inconvenience, for they have no right in the said chair, which is accustomed to be provided either by opposition or by my order, and that already other persons had it without being religious of the said order, nor has there been until now in that kingdom between the Society and the said order any difference. I shall order this provided in such a way that every occasion of there being able to be one in the future is avoided. Therefore I charge you to order the said Francisco Suárez to go immediately to Coimbra, and that you notify me of this so that I may order the necessary letters or provisions given to him. Written in Toledo on the twenty-seventh of May 1596.

I THE KING

From these two royal letters that in his already elderly age the second Spanish Seneca wrote—as they call Philip the Second of this name, Catholic king, for having been so prudent—may be deduced the great concept he had of the singular qualities of Francisco, for he asked with such insistence and desire from Fr. Visitor, his superior, that he should occupy that chair of theology of Coimbra, judging that of so many learned men as were then found in his extensive kingdoms, there were few who could direct it like Suárez, and none more worthily or better, and that in him was everything that was asked and desired for that office and exercise, both of letters and modesty and of the other requisites and virtues that must stand out and be discovered in a doctor or great teacher in the kingdom of heaven, which is the Church.

This the said king insinuated when in that first letter he wrote that there was a lack of persons of the letters and necessary qualities for teachers of it, and that he was informed that Francisco Suárez had them. And he noted the same in the second, showing that he was very grateful to Fr. Visitor for having offered to His Majesty that he would send Fr. Suárez to Coimbra, it being his royal pleasure, dissolved the inconvenience that he represented to him, as the same king himself resolved it with the evident reason that he touches on in this second letter. And having used in that other first one a preoccupation or objection that could be made to him concerning the stipend annexed to that chair, responding to it and noting in passing that it would not be given to the Society, in which as so wise he alluded to our Constitutions, which forbid us to be able to take any salary or alms in payment or recompense for the ministries that we can exercise according to our institute, such as celebrating Mass, preaching, administering the sacraments, teaching theology, or any other pious office, awaiting only the reward of God our Lord, for whom everything must be done purely. And in what he adds, that he shall order the alms given that seem fitting to him to Fr. Suárez, not by virtue of any pact nor by obligation nor of justice but gratuitous and as mere alms, as so understanding that monarch mentions what our Legislator and Father St. Ignatius himself advises us, commenting on his Constitution, that is, that it does not oppose it to receive from laypeople the alms that they wish voluntarily to give to our houses or churches, in the manner that has been explained, it being given and received as pure alms and not as alms or stipend for what is communicated to them, in such a way that it is done for this or that that one is admitted. And in the foundations of colleges and in the alms that come to them from the faithful in that manner it is practiced, and in those given to the professed houses—which are only

sustained by them—of our order, which is one of the mendicant ones of the Church, as is now defined by the Apostolic See.

Thus the King of Spain facilitated the going of Suárez to Coimbra and smoothed the difficulties that could prevent it, because of what he understood that he was going to profit for the honor of that school and spiritual good of his vassals, whom he sought to be raised, being in the flower of their age and youth, in sound doctrine and good customs, and because of what that going of his was going to result in greater glory of the Lord.

CHAPTER XII.
HE DEPARTS FROM SALAMANCA TO TOLEDO. HE RESISTS THE HONORS AND FAVOR THAT THE CATHOLIC KING WAS DOING HIM

The ambitious man does not exert himself so much, nor apply such diligence for honor and vain glory, as Fr. Francisco applied to flee and escape from it. And when he saw that the first means he had employed to shake off from himself that which was coming to lay hold of him had not succeeded, he looked for another. Having learned the constant resolution of the King, and having had it communicated to him by the Visitor, who told him to prepare himself for the journey, he found new reasons to represent to His Majesty. To this end, with the Visitor's permission, he set out from Salamanca to Toledo, where the King was residing, thinking that in this way he would negotiate better, being himself a living letter of his reasons (which is more effective than a dead one, or one in writing), so that no means would be left untried that might be added in order not to see himself in that position and so honorable an office.

He proposed to the members of the Council of Portugal, and in particular to Don Cristóbal de Mora, the reasons he had for not

accepting it nor the favor that was being shown him, and he begged him to assist him in his desires. They excused him, as he intended. So great was the efficacy of his petition, and with such energy did the humble Father speak, so much in earnest in seeking to be deprived of honor, that they did not appoint another in his place. Rather, a decree came out in which it was commanded that that same Father, Master Fray Antonio de Santo Domingo, notwithstanding that he had become emeritus, should continue in his position and duty.

Very content, Fr. Suárez returned to his quiet retreat in Salamanca, in order to give himself entirely to God and to his studies, having achieved so glorious and singular a victory over human ambition. For whereas others go to the courts of princes to satisfy that ambition they have for honors and honorable posts, and they go into them all aflame in order to fulfill their appetite, never remaining wholly sated, he went to the court of the Catholic King, to his royal palace, and to the city where he was then residing, in order to stand very far from honors and to push them away from himself, as he did and obtained on that occasion.

Francisco already thought he saw himself free and secure from that honor, for which others so much long. It seemed to him that, that obstacle having been overcome, he would end his life there, as he desired. However, that joy lasted little, because the life of Father Master Fray Antonio de Santo Domingo lasted very little; he died within a year, and brought to an end his glorious labors. Then the University of Coimbra returned to revive its previous claim, and even to redouble its anxious efforts in that regard; for in proportion as the name of our Father was growing everywhere, there grew in that University the vehement desire to have him with it. And since that school was so learned, it knew how much he was worth, and how greatly one ought to value, desire, and seek one who was, like Suárez, truly wise, and how profound his doctrine was.

At that time there was at court, on grave business of the University itself, Doctor Rodrigo López de Vega, Chair of Prima in Laws, whom the University charged with urgent efforts to obtain a decree from the Catholic Majesty ordering that Fr. Suárez should go to that post, for which this incomparable man was so anxiously sought, although he himself excused and defended himself from it even more. But honor is like the shadow, which follows all the more closely the one who flees from it.

The most celebrated school of that city could not better show the zeal it had for the benefit of its students, and those who governed it, their concern for its honor and reputation and for the glory of God, than by seeking for their instruction a Doctor of such gifts, enriched with so great a gift of wisdom and virtue, without making any account of whether he was Portuguese or not, whether of the same nation and homeland or another, or whether they were depriving some native Doctor of that city of the great stipend which each year corresponded to the said Chair of Prima, which that Doctor could have obtained by holding it, after having gained it through competition and public disputation, to which many from the same city and the kingdom of Portugal might aspire. For many times men look solely to temporal interest, and envy, covertly, can easily mix itself in, which cannot bear to see a foreigner advanced and honored in one's homeland, although he be more worthy of the honor and position than the others.

Nor did that dispassionately wise University pay any heed to whether Suárez inclined more towards one school than another of those whose doctrines the Church approves as very probable, or whether he embraced its own doctrinal line and taught new opinions, or only the ancient ones. Rather, it paid heed to the solidity and truth of his doctrine, to its profundity and clarity, and to the other excellences which that wisdom of his manifested and concealed,

evident in his writings, copied by various hands, many of them already printed and scattered not only throughout Coimbra and Portugal, but also in different regions and provinces.

As soon as he received the notice from the University, Doctor López de Vega made every possible effort to bring the matter to fruition. He knew that among other reasons Suárez alleged his lack of health, which did not allow him to lecture at the ordinary hour, thinking with this truth and expedient to free himself from that honor (for, so as to conceal his humility all the more, he cast over it the veil of bodily inconvenience, which in appearance hid the interior of his virtue). Rodrigo López offered in the name of the University that the hour would be changed to that which Francisco liked best, and that they would agree to any other terms whatsoever in order to obtain so greatly desired and advantageous a goal. For when one is dealing with a matter of such substance as being able to learn from a most wise man and to enjoy his doctrine at close hand, and to have him in a city, community, or place as one's own and as a part of it, listening continually to his living voice, whether in the secrecy of a council, or in the public setting of a Chair or pulpit, reading and preaching, one is not to be scrupulous about circumstances, even customary ones, and especially such minor ones as changing the time or the hour and altering them, even if no other motive intervened than following his preference, judgment, and inclination.

With this resolution and assurance that the hour would be changed, there went forth an order and decree from King Philip himself, in which he commanded Fr. Francisco Suárez to go to the University of Coimbra to occupy the vacant Chair, and he ordered the University that, in consideration of the health of the Father, who under that pretext was excusing himself from accepting that honor, it should, notwithstanding its statutes and inviolable ceremonials, change the hour of the lecture of Prima to another more suitable for

the Father's health. All this is evident from the notice and letter written in Madrid which Philip II, King of Spain, sent to Fr. García de Alarcón, Visitor of the Province of Castile, of whom I spoke in the preceding chapter. The tenor of the letter is as follows.

BY THE KING

To Father García de Alarcón, Visitor of the Society of Jesus. Father García de Alarcón. I, the King, send you very cordial greetings. Having ordered that there be consultation with the Rector of the College of your Order in this town, regarding the need there was for a Master for the Chair of Prima in Theology in the University of Coimbra, and that I would take satisfaction that it be Francisco Suárez who should go there to lecture in it, notwithstanding that he had excused himself because of lack of health and strength when I wrote to you previously about this, and that you should communicate it to him, understanding, as I do, what I hold for certain of you and of the religion of the Society, that in all that may pertain to my service you will gladly occupy yourself; and although the said Francisco Suárez still excuses himself with much insistence, on account of his indispositions, saying that for this reason he could not go to lecture in the said Chair; and because the need that there is for it, for a person of learning and virtue, is great, and I have much satisfaction with the said Francisco Suárez, I commend you to order him, under strict command, that he go to lecture there, because the hour of Prima will be changed to another that may be more adapted to his indisposition, and he will lecture at a time when he can; and if his health should fail him, then he may leave the Chair. And when you shall have done this, I shall hold myself as greatly served. Written in Madrid, on the tenth of February, in the year 1597.

I, THE KING

To Father García de Alarcón, Visitor of the Society of Jesus. The Visitor made known to Fr. Francisco this new order and will of the King, who, being so prudent, gave a solution that allowed no further reply to the reason which Fr. Suárez gave to excuse himself from that office, without opposing what charity demanded for the preservation of the health of that same Father, whose life the world already needed so greatly, and of whom King Philip II had so lofty a conception. He held him in high esteem, not only for his learning, but also for his virtue, as he declares in that royal letter of his. The University of Coimbra formed no less a judgment and estimation of these gifts; in order to enjoy them it had made so much insistence and repeated petitions, and it willingly carried out the change in the hour of the lecture of Prima. For those who know how rigorously universities guard their customs and statutes, this is without doubt a great testimony and a singular sign of how greatly that University desired and loved our Father, for the aforesaid qualities which it recognized, admired, and venerated in him as so exceptional; for in order not to lose him, and so as to win him to itself, there was no difficulty or opposition raised about introducing that innovation, never before practiced with anyone.

I do not believe that such demonstrations were ever made for any Doctor in past centuries, not even for those who rightly were raised up with the magnificent title of Princes of the Schools; made as they were by so illustrious a University as Coimbra, and by a monarch and king such as Philip II, who rose to renown as the Prudent, in times when Spain abounded, within and outside the religious orders, with very grave and most learned men, professors, Masters, and Doctors. Such was the regard shown by so great a King and such a

School for Suárez in order to obtain the end that he should accept that Chair and give them his consent. Seeing that it was the will of God that he should resist no longer, he resolved to fulfill it, obeying the will of his Prelate and at the same time giving satisfaction to that of the King. He prepared himself for the journey and for the lectures at Coimbra, after having been so greatly desired and sought for that purpose. The Catholic King considered himself so well served by this that, once he had been informed of the resolution, in gratitude he wrote this letter to the Visitor.

BY THE KING

To Father García de Alarcón, Visitor of the Society of Jesus in Castile. Father García de Alarcón. I, the King, send you very cordial greetings. I received your letter in response to the one I wrote to you about Francisco Suárez going to lecture in the Chair of Prima at the University of Coimbra, and I took great satisfaction in your saying that he will go to do so, and that he has confirmed himself in it; with this I shall order, notwithstanding his indispositions, as Pedro Álvarez Pereyra of my Council and my Secretary had already told me what you had written to him about this. And I thank you very much for what you have done, which is very much in accord with what I ought to expect from you and from the Society on occasions of my service. And you will give on my behalf due thanks to Francisco Suárez and will charge him to go to Coimbra at once, without waiting for the printing of his works; for there will be no lack, in the College of the Society of Salamanca, of someone who may oversee them without his being needed, whereas in the University of Coimbra the need that he can supply is very great. And just as he arranges all things for the best, I hope he will do so in this as well, in which I shall receive much service. Written in Madrid, on the 28th of March, 1597.

I, THE KING

Reply to the Visitor of the Society of Jesus in Castile. No greater emphasis, nor words more pressing, could the King have used to commend this matter, nor better show the desire he had that it come to execution, that Fr. Suárez should occupy that Chair of Prima, accommodating himself in this to the repeated insistence which the University of Coimbra had made to His Majesty. He so condescended as to thank, as if personally obliged, both the Visitor and Fr. Francisco Suárez himself for their decision, as though the King himself received the honor and favor, and not the whole Society and our Father, in that he had been designated to teach Theology in so celebrated a University, being there Chair of Prima. This choice, in my judgment, was one of the greatest and strongest arguments of those which in common parlance are called and taken as extrinsic, or based on human authority, for the assessment of the singular wisdom of Suárez. From it one proves that the Catholic King and the University of Coimbra held him to be so learned that they found none who exceeded him in the study of letters and doctrine; for they did not ask for or seek for that office any other among the many celebrated Doctors and Masters who were then living in Spain, whether secular or of the religious orders, so grave and diverse, and among them Fr. Gabriel Vázquez, who was reading for the second time at Alcalá after having taught with great applause and renown the sacred Theology at Rome (as I said in its place). He is a well-known author for the profound, solid, and penetrating Theology contained in the ten great volumes which were put into print; and Master Fray Basilio Ponce de León acknowledges him as Prince of the theologians of this age, saying that for him, especially in moral matters, only Vázquez the Jesuit counts as his author in place of all Doctors. The most learned

Fr. Antonino Diana of the Regular Clerics of the Theatines so highly esteems Vázquez's opinion that he values it as much as that of all other Doctors together, calling him, for our times, the most wise theologian. Now, if at that time and year, which was 1597, as has already been noted, when Suárez was chosen to be Chair of Prima at the University of Coimbra, he was held at least as equal in wisdom to Vázquez, as he was in age, both of them esteemed as flashes of the literary war and as two very bright lights of our Society and of the Church, what a still greater and more surpassing light that of Suárez must have been, that most illustrious lantern, at the end of thirteen years in which he outlived Vázquez, continuing to pour it forth not only in printed books, but also from the Chair in his writings dictated while lecturing and governing it until the penultimate year of his life.

It is not my intention, therefore, to set the one in comparison with the other, nor to decide which was greater, but only to show the esteem which the Catholic King, the Prudent, had for our Venerable Father. What is certainly known is that both Masters were very singular in wisdom and in virtue, and that both, the one as well as the other, are called by many preceptors of the theologians, and both are revered as oracles of our century, to such a degree that, as Luis de Torres relates, if Vázquez received the title of the Spanish Augustine, Suárez also was called the Augustine of our times, as will be seen in its place. God alone knows with certainty and fully who was the more learned of the two, as He alone knows who has been greater in holiness; for men can easily deceive themselves, and the will of one naturally goes towards and inclines to another if this one agrees with what that man's understanding apprehends and judges to be true and more probable in the disputed questions among different schools. For this reason Kempis said that each one gladly acts according to his own way of thinking, and inclines more towards those who think as he does.

BOOK THREE

HE GOVERNS FOR MANY YEARS THE CHAIR OF PRIMA IN THEOLOGY IN THE UNIVERSITY OF COIMBRA, AND OF THE RAYS OF WISDOM AND HOLINESS WHICH HE SCATTERED DURING ALL THIS TIME

CHAPTER I.

FR. FRANCISCO SUÁREZ GOES TO ÉVORA TO RECEIVE THE DEGREE OF DOCTOR IN THEOLOGY, AND FROM THERE PASSES TO COIMBRA; HE TAKES POSSESSION OF THE CHAIR AND OF THE JOY WITH WHICH HE WAS RECEIVED BY THE UNIVERSITY

Fr. Francisco Suárez departed from Salamanca in fulfillment of the decree of His Catholic Majesty, sacrificing to the will of Heaven the many difficulties that presented themselves to him. But since he had set out moved by obedience, Our Lord, with supreme kindness, smoothed them all for him, as he himself affirmed with great joy. This is the reward which is wont to follow and accompany the true obedient one. Neither his infirmities and frail health nor the natural love of his own Province, after he had for so many years

wandered through foreign ones, could hinder him from not resisting the petitions and entreaties of that most noble School, the constant will of the King of Spain, and the order of his Prelate, which had already been laid upon him.

Judging, therefore, that he could no longer excuse himself from this journey, he undertook it, imitating in it the obedience of Abraham, submitted and blind, which, although mountains of difficulties arise and oppose themselves, overcomes and surpasses them, doing what God or His minister wills, with the submission of judgment and will to the Divine will. Thus that Patriarch showed it in his readiness to sacrifice Isaac, his only son, who would not have escaped the blow had the Angel not prevented and stayed it, in order that the Patriarch might fulfill the precept, although he regarded it as so arduous and so contrary to nature.

He passed through Évora, which is one of the principal cities of Portugal. It counts more than six thousand households. It has the tribunal of the Inquisition, an Archbishop, with a very grave chapter of dignitaries and canons, the income of the former being one hundred thousand ducats and that of the latter two thousand five hundred. There is a great number of religious convents, and most noble houses of dukes, marquises, counts, and other titled lords, and the countryside is among the most fertile of that kingdom. Its University is one of the most distinguished in Spain; it is subject to the Society of Jesus; its Rector is he who is also Rector of the College of the Holy Spirit of the same Religion (as is customary likewise in Gandía and in many others that are under the charge of the Society in various kingdoms). Even today, after having passed through so many hardships in the preceding wars, it numbers one hundred and ninety members. The same Superior governs also another royal College, called of the Purification, which is neighboring and adjacent to that of the Holy Spirit; its building is the most splendid and sumptuous that

has been erected in Portugal. In it reside twenty-five secular collegians who are admitted by competition, and anyone may seek a scholarship, even if he be of a foreign nation. Eight of them (all of whom are formed to be good and learned ecclesiastics), after having heard Theology for five years, review it for four more, and at the end they receive the degree of Doctor in Theology, having already received, at the end of another four years in which they were engaged in Philosophy, the degrees of Bachelor, Licentiate, and Master of Arts.

Their Superior is called Vice-Rector, who is a Jesuit (living there with other Fathers) appointed by the Rector of that University and College of the Holy Spirit. This Rector, besides these, governs another College of magnificent construction. In it there are scholarships or collegians in different faculties or sciences; over these another Vice-Rector has charge, a secular cleric of exemplary life, ordinarily a Doctor in Theology, whom likewise the Rector of that principal College of the Holy Spirit names and chooses, and upon him also depends the administration of a royal hospital that is built near the University for poor students. In that University six Chairs of Theology are read: three of scholastic Theology, two of Moral Theology, and one of Scripture or Positive Theology; four of Philosophy (which is taught and learned over the space of four years); two of Rhetoric; two of Humanities; five of Grammar; and two others which the temporal coadjutor brothers oversee, in order to teach children the rudiments both of Christian Doctrine and of reading and writing.

A notable concourse of students attends there, not only seculars but also religious. Those who receive degrees in it pass through a rigorous examination. Its privileges equal those of the Universities of Coimbra and Salamanca, and for this reason, and because these three are so celebrated, they are communicant among themselves.

But although Évora possesses so many glories, honors, and grandeurs, it may place alongside them and compete with the greatest that it has enjoyed and still possesses this consideration: that it has been so happy as to merit that Suárez, the Eximious, the Pious, the Great, should take in it the degree of Doctor in Theology. Having arrived at this illustrious School, where he was affectionately expected and was joyfully received, they listened to him with great pleasure, admiring his rare wisdom and no less holiness, and with that sweet temperament, a magnet-stone of hearts, and those most gentle manners with which Our Lord had endowed him, he drew to himself the souls of all.

That degree of Doctor was conferred upon him there, because without it he could not take possession of the Chair of Coimbra (for which reason he had to touch at Évora, greatly lengthening the road). He received it from the Reverend Fr. Cristóbal de Gamboa, who was Provincial of that so extensive and numerous Province, and his sponsor in the act was Don Martín Alonso de Melo, canon of that Holy Archiepiscopal Church and Inquisitor of that tribunal and district, and later Bishop of Lamego. From the time that he first came to know Fr. Suárez until he died, this man was his most intimate and ardent friend, cordial companion, and so continual a herald and preacher of Suárez's gifts that all Portugal heard him while he lived, and now the whole world may see it in that panegyrical oration which stands at the beginning of the book that our Doctor wrote against the errors of England, which will be cited in the sixth part.

Having to say something, according to the custom of universities, in order to ask for the degree before receiving it, he took as the theme of his lecture those words spoken by the holy Job, which signify: what previously my soul was unwilling to touch, because of the distress in which I now find myself, has become my food. By

means of this saying he wished to make known his soul and his disposition, so averse to those honors to which so many aspire with anxious longing, that not only did he not desire them, but he even abhorred them, and they caused in him the nausea and aversion which food that is not desired causes in the stomach when one is obliged to eat and accept it. He spoke on this argument with supreme humility, prudence, and gentleness, with which he drew very closely to himself the spirits of all those who heard him in that act.

Although Évora enjoyed Francisco for but a short time, it remained very content with having conferred the degree of Doctor in Theology upon one who so greatly deserved it and was so great a Master and so celebrated throughout the world for his doctrine. Once he had received it, he set out for Coimbra, which so longed for him and which was to be the theater of his triumphs. He arrived there on the first of May, 1597, and on the eighth of that month, the day of the Apparition of the Archangel St. Michael, his great advocate, they gave him possession of the Chair of Prima in Theology, the Rector of that University being at the time Don Antonio Mendoza, who later became President of the Council of Conscience of that kingdom.

His taking possession of the Chair on that day seems to have been a presage that, just as the glorious St. Michael is the guardian Angel of the Holy Church and its protector, so Francisco from that feast onward was to be its most zealous and unshakable defender, and of the authority of its Head on earth, the Roman Pontiff, as will be shown in its place.

For greater clarity in what I have said, I note that, apart from the great nobility which is found in Coimbra, of principal families which honor it, and apart from the monasteries and colleges which ennoble it, of all the sacred Religions (as I mentioned in chapter eleven of the second part), it is adorned by two Universities, or two schools that make up one. The first is called the greater University,

and the second the lesser University. In the greater University, which belongs to the city, any Doctor may aspire to be a professor in it and may stand as a candidate. In it all the major faculties are taught: Medicine, Laws, Canon Law, and Theology, scholastic, moral, and positive.

In the lesser University no one lectures except members of our Society. The College of the Society is next to the greater University, and its Rector is likewise that of the College of Arts, without any dependence upon the greater University. For only in the lesser University is the course in Arts read, divided among four Masters, and it lasts (as I said when speaking of Évora) the space of four years. No student of Philosophy can proceed to another major faculty without the permission of that same Rector. When any one is to receive the degree of Bachelor or Master, the examinations are held in that our College, and he must take to the Rector of the greater University (who is ordinarily a secular person of great distinction) the approval of our own Fathers, in order to be admitted and to advance to the degree he desires.

Not in this lesser University, but in the greater University of Coimbra did our Suárez govern the Chair of Prima in Theology. In that city he was received with incredible demonstrations of joy and applause, not only by the Fathers and Brothers of that great College, but by the entire University, which with supreme affection had desired and awaited him with equal eagerness. But those who showed themselves most zealous in this were our College, as being more immediately interested in the company of Fr. Doctor Francisco Suárez, not only for the teaching it received from his doctrine, but much more for the example of his life of perfect religious observance, in which he was the model for all.

So great was the charity and the extreme benevolence shown him by all in that Province, even to the year 1617, when he left it for

Heaven, that throughout their lives they made themselves tongues to publish it. For among his other virtues he possessed this one (which is very proper to noble hearts) of gratitude in a very high degree, affirming that they held him so indebted that, even if there were occasion to leave the Chair, he would never leave the Province, and he corresponded also by deeds, being a continual honorer and servant of all those religious and grave Fathers of that Province. In this they showed clearly that both the Fathers of Andalusia and of Granada and of the Province of Castile (in the manner already described in their places), and likewise the Portuguese Fathers, had the true and charitable spirit of the Society, which embraces with equal love and charity in the Lord all men, even though they have received their being in different nations and have been reared among diverse peoples and customs.

Our Chair-holder and Doctor immediately began the exercise of his lectures, and he began with the subject of Penance, as being of all the most important and necessary, dictating from memory without paper what his hearers wrote down. This was a thing never before seen in that University and for that reason caused great esteem for the Master and notable admiration.

As soon as Suárez began to reveal his rare learning, as soon as the wings of his incomparable wisdom were extended, and as soon as all experienced the gravity of his manners, the gentleness of his pleasing disposition, the courtesy of his dealings, the modesty of his words, the cheerfulness of his countenance, the humility of his soul, and the restraint of his spirit, it is hard to believe how greatly he drew to himself the minds of all, how much he endeared himself to them and won their affections, and what extraordinary admiration and esteem for his person he engendered in all those who lived in Coimbra. They confessed with one voice, saying all together that that

position, although illustrious, and that honor, although great, were far inferior to his merits, and that he was much greater than his fame.

Many came to congratulate that University that such a Master and such a Doctor had fallen to it by lot, and they assured themselves that through him they would gain new luster, new name, and new esteem throughout the whole world.

There were many, and not people of the vulgar sort, but grave, discreet men of sound judgment, who, seeing his illustrious virtue joined to his rare wisdom, came to persuade themselves that this wisdom was not only acquired by human study, but infused by the Father of lights, God, merited by his holy life. For in this great Doctor, from the first thresholds of his studies to the last syllable or letter he dictated and wrote, virtue went so closely joined with learning, the pursuit of religious perfection with the study of the matters he disputed, that both advanced together.

And what is more, there was no lack of one who, with holy simplicity yet with true persuasion for himself, asked him whether what was thought and said of him was indeed so, namely, that he had infused knowledge from God Himself. The humble and holy Father Doctor replied, smiling gently and blushing softly, with his countenance composed, and with discreet sincerity, that the little he had of wisdom and knowledge he attributed first to God as the source of all good, from whose hand he acknowledged that he had received everything; but that in second place he ascribed it to his continual studies and labors, watered with sweat, with which even the most unfruitful and slowest wits are constrained to bear some fruit of wisdom and knowledge, which is the daughter of toil and grows wherever one sows with effort. With this prudent and humble answer he lessened and concealed the great wisdom God had given him, and that which he had acquired by his study, and at the same time satisfied the opinion that had been current about him.

That summer he returned to Salamanca to bring to an end the printing of the two volumes of the Metaphysical Disputations, which were already far advanced, and, once he had finished this, he returned to his occupation and Chair in Coimbra. At that time he brought with him an order and letter from His Catholic Majesty to the University, in which he commanded its Doctors to incorporate Suárez into its body and faculty, by reason of the degree he had received in Évora. This was done, without the Father's on his part making any other act than to preside as Doctor over certain public conclusions in the Schools. The King's letter said thus:

BY THE KING

Royal provision for the incorporation of Fr. Francisco Suárez in the University of Coimbra. I, the King, as Protector that I am of the University of Coimbra, make known to the Rector, Masters, and Councillors of it that I have thought it good and it pleases me that Doctor Francisco Suárez of the Society of Jesus, who by my order was provided with the Chair of Prima in Theology in the said University, be incorporated into it in the degree of Doctor, in the manner and form in which it was done with Doctor Fray Antonio de Santo Domingo, who held the same Chair in the said University, inasmuch as he is a Doctor created by the same Society, in virtue of the Apostolic Briefs granted to it. And he is to be incorporated without any cost, and that the said Doctor shall have the place that falls to him by his degree, according to the statutes of the said University. And this shall be fulfilled as is contained therein, although it shall not have passed through the Chancery, notwithstanding any ordinances and statutes to the contrary. Estevan de Gama drew it up in Madrid on the eleventh of July, 1597.

I, THE KING

His Majesty has thought it good, as Protector that he is of the University of Coimbra, that Doctor Francisco of the Society of Jesus, who has now been provided with the Chair of Prima in Theology of the said University, be incorporated into it in the degree of Doctor in the manner declared above, so that Your Majesty may see it, and so forth. Pedro Álvarez Pereyra, Pedro Barbolla, Jorge Cabedo. Registered, folio seventy-two. Gama, Secretary.

CHAPTER II.
GREAT CONCOURSE OF DISCIPLES, AND THE APPLAUSE WHICH ALL GAVE TO HIS DOCTRINE; HE OVERCOMES WITH HIS PATIENCE THOSE WHO PERSECUTED HIM UNJUSTLY

For almost twenty years the living voice of Suárez was heard in that public theater of the University of Coimbra, in which he dictated and explained the whole of sacred scholastic Theology. His name and fame grew in the same measure as he had begun, the opinion of his wisdom and holiness being so great that it filled not only Coimbra and Portugal, but all Europe. The gathering of hearers was very large; many, both in number and in quality, hung upon his lips, since most of them were of the first nobility of that kingdom (which ought to pride itself on studying those points and subjects more than others and to choose the ecclesiastical state, as being more proper to them); and from all the Religious Orders present in Coimbra, both the Dominican, the Franciscan, and the other more ancient Orders, as well as the more recent, there was none of the students who was absent from the general assembly and the lecture of

Fr. Doctor Francisco Suárez, those present holding it an honor to have him as their Master, just as those who lived after him took it as an honor to have been his disciples, even when, in their own Orders, they were already most learned Masters. They regarded that teaching as a supreme recommendation and the fact of having been reared in the school of so great a man as a very high qualification.

And who would not esteem it a singular happiness? For if Suárez greatly advanced his hearers in the study of letters, still more, beyond comparison, did he advance them in that which pertains to the spirit. They listened attentively to the explanation of his lectures which, in order not to trust to memory alone, they carefully secured by taking them down with their pens. In them they learned what the understanding ought to embrace and contemplate, and by looking at his examples, they were instructed in the manner in which and the things which they ought to do and practice, and to what the will ought to become attached, namely, to the union of virtue with knowledge.

All the other Doctors and gravest Masters of letters and faculties, however eminent they might be, consulted him regarding the intricate difficulties that presented themselves in their lectures, finding in his replies most clear light for their doubts. Hence arose their calling him with one voice common Master of all, not only privately and in secret, but in public and in the most numerous gatherings. The most illustrious Doctors of that University, the wisest presidents, the most prudent governors of the whole kingdom of Portugal, the sacred families of Religious, the communities of religious women, the Colleges distinguished for nobility and learning, almost all the tribunals not only of Portugal but also of Europe, both sacred and civil and political, in their greatest doubts had recourse for an answer to this oracle of wisdom.

In fine, no one dared to attempt anything that appeared to be of any consideration or importance, and that might involve danger of sin, without first having consulted Fr. Doctor Francisco Suárez and learned his opinion, by which they ensured that they were in the right. All were amazed at the great erudition and skill he had in treating and deciding entangled questions, the sharpness of his wit in resolving the most difficult doubts, the clarity in explaining them, the weight and judgment in his choice of opinions, the admirable order and consequence of his doctrine. It seemed as if all his writings (being as many as has already been noted elsewhere and as will be said) were always present before his eyes, so that he might be consistent in all and contradict himself in nothing.

So that what has been proposed and stated may not be taken as exaggeration or amplification of words, there is an argument for the truth of it and of how much he was consulted, not only from all Spain, but also from France, Italy, Germany, and almost all Europe, in the two great volumes which he left written of the answers and resolutions (in which one may find security of conscience) to the difficult cases that were proposed to him, which he entitled Moral Counsels and Difficult Questions. They are not yet printed, and mention is made of them by Fr. Honoré Fabri in his Apologetic work, which he printed last year, 1670, in Lyon in France.

And what is more admirable, and bears more directly on the point and strengthens what I have said, and what is known from trustworthy persons, is that men did not hesitate to make long journeys in order to consult him on grave difficulties. To obtain a decision on one such case, there came to see him and travelled, so that our Doctor might resolve it and he might hear his opinion, the very learned and spiritual man Fr. Lorenzo de Aponte of the sacred Order of the Clerics Regular Minor, from Alcalá to Salamanca, where Suárez found himself on that occasion, as Aponte himself affirms in the

second volume (of the two large ones he has given to the press) on St. Matthew.

After saying that it is not only prudent but even necessary sometimes to choose the more benign opinion and to give it in speech, once the circumstances of the moment, the person, and the case have been considered, he adds that he undertook that journey solely for the aforementioned purpose of asking the opinion of the great Suárez (whom he calls most wise and most learned) concerning a difficult case, feeling that what Francisco had written in one of his volumes on that point was very strict doctrine, and that, nevertheless, Suárez answered him with the more benign and gentle opinion which he judged really to be probable, and so it was. At the same time he gave him, as counsel and teaching, this maxim: that in writing one ought always to follow the stricter and truer opinion, but in speech one ought to answer according to what the case about which one is consulted requires. Pondering this reply or axiom, the cited Aponte says that he received it as if from an oracle, and that he always observed it.

Fr. Aponte was more than sixty years old when he wrote this, as is evident from the summary of his life that was printed at the beginning of the first volume he composed as a commentary on St. Matthew. The weight and authority of the deed referred to and of the testimony of this very grave author is published by the extended eulogy of his excellent perfection, learning, talents, and nobility which Fr. Jaime Hautin of the Society of Jesus pronounced.

In the midst of these most singular and general applauses, there did not fail to occur some particular occasions that exercised his patience and further proved his solid virtue, and his was indeed a tried virtue. Certain learned theologians desired and sought the Chair of Prima which Suárez occupied in that University. They considered themselves qualified by their many attainments in

learning, by their long attendance in the Schools, by the experience they had gained through their studies, on the basis of which they founded very definite hopes of obtaining it. When they saw the Chair conferred upon the Jesuit Francisco Suárez, those hopes, which are stimulants to effort, which is encouraged and nourished by the prospect of reward, were thereby cut off, and this very fact caused great resentment in their souls and freedom in their words, which divulged their displeasure.

Relieving themselves through these, they began to speak somewhat freely about his wisdom. It is very exposed to murmuring, the one who possesses it; and the greater it is, the more it is wont to cause envy. For this reason St. Gregory Nazianzen said that wisdom is the thing most envied of all. The beauty and radiance of the sun do not please every eye; rather, they offend, instead of refreshing, the eyes of those with weak vision. I may judge or suspect that such was the case with those theologians, whose eyes, if they were not blinded by the brilliant light of Suárez's learning (for he had run so long a course and was in so lofty a position or sphere), could at least have been dazzled by their envy at seeing it so beautiful and serene. For some of them, wounded, as it would seem, by the rays of the learning of this singular Doctor, went so far as to publish (though, perhaps, not persuading themselves of it) that what he knew was by a familiar and diabolical spirit, that so much prayer with so much study and so much devotion with so much metaphysics could not be united in anyone unless he were deluded, and other such things in this vein, as far from what prudent men judged of Suárez and from what truth itself proclaimed aloud, as were the minds from which those errors issued touched by emulation. The exact writer of his life, Arana, makes mention of this in chapter three of the second book.

But the holy and patient Father conquered by his wisdom the ignorance of his rivals, by his humility their pride, by his prudence

and modesty their bold and unrestrained freedom, by his courtesy their little honorable language, and finally wearied and exhausted by his goodness and invincible patience the malice of others. So heroic does Tertullian wish Christian and religious endurance to be, that it leaves not only subdued but even fatigued its most obstinate enemies. This effect, and even one more heroic, did the constant patience of Suárez work in his detractors, for they were not only wearied, but so changed in their judgments and in their words that afterward there were no greater praisers of his many attainments, confessing aloud that he deserved a much more illustrious post than he had, that his fame was inferior to his gifts, and that the truth concerning him was greater than the opinion, which is wont to be so far in advance of talents.

In this way did our humble and wise Doctor triumph over his adversaries with greater gain from that occasion than from that with which he had entered it, for he kept to the letter the counsel of the Apostle when he wrote to the Romans: Do not be overcome by evil, but overcome evil with good. He had said before that he who does good to his enemy heaps burning coals upon his head, either because, overcome and tired out by them, he ceases to persecute the one he has offended, or because those very benefits little by little set his heart on fire with great love for the one whom he once hated.

God showed in the case referred to, and in that Suárez had that occasion to suffer that false insult and testimony so ignominious and alien to his person, how greatly He loved this His servant, making him pass through the calumny which His most beloved Son endured when the Jews, His adversaries, said to Him: Now we know that you have a demon, that is, that this evil spirit impels you to say and to teach what you proclaim; whereas Christ had warned them of what they had to do in order to save themselves. At the same time God disposed that he should imitate our glorious Father St. Ignatius of

Loyola, as so true a son of his in spirit and like him in virtue and unshakable patience in bearing the wrongs that were done him. Of him the historians of his life relate that some said the changes which that holy Patriarch and founder of our Society brought about in hearts, when he was studying in Alcalá, converting great sinners, must have been effects of some sort of sorcery or enchantment which he used in order to disturb their judgment.

This was indeed with this difference: that those who raised that falsehood and testimony against St. Ignatius were ignorant men who had little or no judgment, and at a time when the Saint was pursuing his studies, before founding his holy Religion or enjoying the credit which he later came to have among the good and understanding; whereas those who imagined or said such calumnies of Suárez, that he had a familiar spirit and was deluded, were theologians of reputation, esteemed as wise men, and they uttered them against one who at that time had gained so great a name in the world and governed that so celebrated Chair of Prima. We may truly assert that God made him like St. Ignatius even in that circumstance of persecutors, when, while the Saint was engaged in his studies in Salamanca, some religious unjustly and with all diligence sought to have him imprisoned, without his deserving it, in the way related in the history of his life already cited.

I find also fulfilled in the occasions and injuries referred to what Christ Himself said of apostolic men or those outstanding in virtue: that they would work greater miracles than He did, when speaking to His eleven Apostles (for Judas had already gone out from their company to deliver Him to His enemies), He said in truth to them that whoever believes in Him will do the works that He does and will do greater still. St. Augustine understands this to be verified by the fact that the twelve Apostles converted many more people than did their divine Master. For the number of those whom His Majesty

converted while He was mortal did not reach six hundred, as is inferred by the great commentator on Scripture, our Cornelius à Lapide, when interpreting those words of St. Paul written to the Corinthians, where he speaks of an apparition that the Lord made after His resurrection, saying that He was seen at once by more than five hundred brethren. All this, however, was accomplished by the merits of Christ our Lord, to whom it must be attributed and who is the one who turns and converts the sinner into a just man.

Thus we may say in some manner with truth that God wrought in the case of Francisco greater things and miracles than those which took place in that other case of the Redeemer of the world. For when this Lord, using so much kindness with His adversaries and suffering them with such invincible patience, endured that insult, not one of those who uttered that contumely was converted; rather, like blasphemers they wanted to throw stones at Him, although they could not carry this out because He became invisible to them by divine power, as St. John relates in his Gospel. But through the endurance of Suárez, who followed the steps and examples of his Lord, there was not one of those who raised that testimony (similar to that which they wove and forged against Christ) who did not repent; and more, they turned back for his reputation, each one of them becoming a herald of his praises, which is one of the greatest marvels. For asking God for forgiveness, contrite for their fault, they not only made that satisfaction which justice demanded and ordered, retracting what they had falsely and unjustly published against the doctrine and innocence of Suárez, but they even made themselves tongues in his praise, which his merits justly deserved and which was greatly due to him.

It is not told of those persecutors, rivals, or adversaries of St. Ignatius that they did this, but that, having taken information about his customs and way of life and about his doctrine, the judges

declared that this doctrine was without stain or any suspicion and that his life was altogether pure and clean, and that all that had been said of him had been false testimony and unjust accusation.

So that in some sense one might affirm that the gentle words and benign deeds of Suárez had an enchantment of Divine love, since thus they softened hard hearts; and by the way in which he inclined to virtue and to eternal things those with whom he conversed, we may call this an attractive power over souls. Sacred Scripture likewise calls, in a divine sense, wise enchanters and prudent charmers those who with the spirit and power of their sweet words, as with a loving song, change the brutish affections of men into rational and angelic ones, and draw from the den of their hearts the serpents and deaf asps of their vices.

CHAPTER III.
HE CONTINUES HIS LECTURES AND ADVANCES THE PRINTING OF HIS BOOKS, AND WHAT HAPPENED IN THE PRINTING OF THE VOLUME ON PENANCE

Continuing his lectures, Suárez saw, with each passing day, the number of his hearers grow and the applause of all increase. All confessed themselves fortunate to have such a Chair-holder, and judged the honor they rendered him as less than his merit. His attendance at the Chair, his answering of consultations, and his dealing with the most serious matters in which he was continually employed, were no hindrance to his continuing, in the midst of all this, the printing of his books.

The first that he brought to light shortly after he came to Portugal (though it was the sixth in order of those he had already published) was the volume he entitled Various Theological Opuscula.

In it he treats and disputes only of the concurrence, motion, and help of God with secondary causes; of the absolute and conditional knowledge of God with regard to future contingents; of that help of God which is efficacious and necessary for the acts of free will; of the freedom of the Divine will in its actions; of the reviving of merits that have been mortified and lost by grave and mortal sin and restored by Penance; and finally of the justice of God in rewarding good works and even in punishing evil ones.

All these matters are contained in this sixth volume of his works, treated with admirable clarity and distinction, although they are so delicate and subtle, and enriched with rare erudition in testimonies from Sacred Scripture, definitions of the Supreme Pontiffs, and authorities of the illustrious Fathers and Doctors of the Church.

He wrote this book on the occasion that, in those times, the question of Divine helps was much controverted between the Orders of St. Dominic and of the Society of Jesus, and because of the rigorous examination to which the book of the very acute and learned Fr. Luis de Molina of our Society was subjected. That book, entitled The Harmony of Free Will with Divine Grace, came forth from this scrutiny so unimpeached that not even a comma worthy of censure was found in it.

On this occasion, and in order to support what the School of the Society holds in these matters, Suárez printed this book, and so as to oppose the unbridled license of the heretics of our time, who erred in their discourse about the freedom of the will and Divine grace. This volume was given to the press in Madrid in the year 1599, and it was received with the applause, esteem, and relish with which his other works had been greeted.

Yet the same opinion which he printed in that year he had already taught to his disciples while lecturing in the Province of

Castile and at the Roman College, without either Suárez or the Masters of that same Province having borrowed it from the aforementioned book, the Harmony of Molina, as the learned Fr. Henao notes. This is proved because that book was printed in Lisbon in the year 1588 and later, in 1595, in Antwerp in Flanders, when our Doctor had already been teaching Theology for many years in Valladolid and in Rome, as has been mentioned in its place.

And we must note something very particular and truly universal, namely, that before the book of Molina himself was published, or any other that treated of this subject, the Jesuit Masters and Professors of Theology, moved by some impulse (in my judgment sovereign and good), without knowing one another's thoughts, began to dictate publicly that doctrine at almost the same time in Germany, France, and Spain, in Flanders, in Mexico, and in various other regions, with marvelous agreement in their opinions and judgments.

Pope Clement VIII took great pleasure in and expressed gratitude to our most eminent and holy Cardinal Robert Bellarmine for the labor he devoted to composing three treatises on that same subject, setting down in them his own opinion, which was that of the whole Society, as is written in his life composed by Fr. Diego Ramírez of the Society of Jesus.

Of the aforementioned harmony, so uniform and general in our Religion regarding the concord of free will with Divine grace and the doctrine already referred to, mention is made not only by the biographers of Bellarmine, already cited, but also by Fathers Peñafiel, Ripalda, Esclerlogo, Aldrete, and Valentín de Herize, who confirms with these grave words what I have said:

He says that he venerates the Divine providence, which has shone forth, and acknowledges a singular favor of this same providence conferred upon the Masters of our Religion. At the time when the two pestilential doctrines of Luther, inflamed with satanic

rage, stirred up a great conflagration of seditions and afflicted the Church of God for many years, the one, by which, under the false appearance of the Gospel, they tried to draw men away from the Church, from reverence and obedience, and to cast down the authority of the Roman Pontiff; the other, by which they sought utterly to overthrow, in practice, the indifference of our free will in acting, asserting that the thing was but an empty title and that our will ought not to be called free but enslaved. At that time, then, when Luther, with great dissimulation, was putting forth his poison and the evil was creeping into many (so far can reckless audacity go, once the bond of piety is loosened), against each of these doctrines God, Creator of all and Lord of hosts, raised up our very small Society, adorned with the Divine Name, and instructed it. And St. Ignatius, our outstanding Founder, so strictly bound it to the Roman Pontiff that, by a fourth solemn vow of obedience, he bound and consecrated it against the disobedience of Luther.

He adds that the most learned writers of that same family, like sentries watching against these wolves, were imbued with heavenly light and illumined with such knowledge that by it the freedom of the will could be defended against Luther, Calvin, and the other sectarians.

This is what Herize writes, after having said that all the Masters of the Society, even before having any guide or leader or printed author, defended the opinion which it now holds and supports concerning Divine helps and the concord of free will with them. Speaking of all our Masters who were then teaching Theology throughout the world and of the doctrine mentioned, he says that they all, without any leader, conspired into the same judgment.

I do not translate that Latin text into Spanish, he says, partly because it contains what I have already noted and establishes it, especially what I have recounted, that our Suárez defended and

printed the opinion referred to in those Opuscula without having taken it from the book of Molina; and partly because it matters little to the present purpose that the unlearned should not understand the rest.

As for us, it suffices to have the substance of his assertion in our tongue. Since the fertile vein of Francisco's genius was never idle, but always, and with supreme promptness, poured forth abundant streams of his Christian doctrine, by the time that volume of Opuscula was being printed, he had already perfectly completed, in the year 1599, the fourth volume on the third part of St. Thomas (which was the seventh and most copious fruit of the field of his most fertile understanding). In it he continued what remained to be asked and commented on in that third part, from question 83, where he had ended the third volume, up to question 90, to which St. Thomas also brought his own third part, being prevented by Our Lord with a holy death.

For this reason St. Thomas did not conclude all that remained to be treated concerning the Sacraments in that which he called the Summa Theologiae, although later a supplement was made to this third part of all that was lacking, drawn from what that same holy Doctor had written in his commentary on the fourth book of the Master of the Sentences.

With this as foundation, I say that in this fourth volume our Doctor continued all that remained to him, interpreting the text of St. Thomas according to the order of his questions and articles, as he had done in the first three volumes, down to question 90, which is the last. Of the Supplement he was not a commentator, but only disputed the matters of its questions, which are those that give this fourth volume its content. In it he treats and disputes, with the same comprehensiveness of intellect, with the same erudition, keenness, and accuracy, the matter of Penance, both as virtue and as sacrament;

of the holy sacrament of Extreme Unction; of Purgatory and its pains; of the suffrages by which these are remitted; and finally of Indulgences.

Now, while Suárez was in the printing of this fourth volume, either halfway through or with the work almost completed, there arrived in Coimbra, and came to his knowledge, a decree of the Supreme Pontiff Clement VIII, issued on the nineteenth of July, 1602, beginning with the words which, in substance, express that His Holiness censured and forbade the opinion of certain ancient Doctors who said that sacramental confession made in the absence of the confessor, by letter or by a third person, was licit, and that in a case of necessity absolution given by an absent confessor was also licit and valid.

His Holiness declared that it is not lawful to confess by letters or through intermediaries or envoys, and to be absolved likewise in the absence of the confessor. Ratifying that opinion as false, rash, and scandalous for those who should defend, print, or teach it, he attached to it a major excommunication, to be incurred by the very fact, reserving absolution from it to himself, and subjecting such persons to other arbitrary penalties at the discretion of the judges.

At the time when this just and well-considered decree of the Supreme Pontiff reached Coimbra, the pages in which that point was treated had already been printed. Without having seen or heard of that prohibition, as though Suárez had divined the mind of His Holiness, he had already impugned that forbidden opinion as totally false, with most weighty reasons and strong arguments, and he had supported its contrary and true opinion, which he followed with great erudition and doctrine.

He had already, many years before printing it, taught this opinion publicly in Alcalá in the year 1588, as soon as he returned

from Rome, and in the University of Coimbra in 1598, the matter of Penance having been, as I said, the first he lectured on in that School.

Suárez had not then given that ancient opinion any stronger qualification than that of falsity, as he himself affirms in this fourth volume, because the Pontifical decree had not yet arrived, nor was the mind and prohibition of the Pope known. But once he saw it and it came into his hands, he placed it and inserted it into the very question he was writing or printing, as clear support and confirmation of what he had already written.

In order that all might know what they had to think and hold on that point, and understand how the contrary opinion, which until then he had only noted as false, was from that time forward to be regarded as rash, scandalous, and forbidden with the grave censure of the Church, he set it there.

The most learned Father added what was certain and what no Doctor, however scrupulous, could deny if he considered the matter attentively: that in that Brief or decision his Holiness did not appear to wish to condemn another opinion, very different from the one he condemned, for it was followed without controversy by all learned men. This opinion was that it is licit and valid for a present confessor to absolve a penitent who, in the absence of that confessor, had asked for confession and given signs of contrition and repentance, if afterwards that confessor, finding him still alive though without any sense or signs of sorrow, was assured by persons worthy of credence that the penitent had previously shown it by sufficient indications.

In this case, says Suárez, the confessor can and ought licitly and validly to absolve him, even though the confession of the penitent in question and his signs were in his absence, since the absolution is conferred on a man present, who is in the last crisis of life and in the greatest danger of his salvation, and it cannot be presumed of the Church, holy and most loving Mother of her

children, that in such a case she would wish him to be left without remedy. Nor would His Holiness intend to forbid this opinion, so very pious and so consonant with reason, nor was this his mind or desire in the Brief he issued, the cases being so different and the prohibition falling upon that first case, with such express terms as any moderately learned person can discern.

He concludes the section in which he treats this point by submitting, with humble modesty and religious lowliness, that interpretation to the censure of the Pontiff, with reasons very clear and such as will convince anyone who reads them without any passion.

With this interpretation, so conformable to the decree of Pope Leo and to other sacred canons and Doctors, and to all good reasoning and discourse, and in no respect contrary to the prohibition of Clement VIII, this fourth volume on Penance came forth, with as universal an approbation and applause throughout all Spain as his earlier ones had received.

Yet from flowers bees gather honey, and spiders extract poison from those same flowers. It would seem that those Masters of whom I spoke in the preceding chapter, who had shown themselves envious of our Doctor, had not been wholly healed of that emulation, and that, since that disordered ancient passion was so deeply rooted in their hearts, they had not entirely removed the root nor the evil habit, which sprouted again and emitted its ill humor, availing itself of this occasion.

Although the holy Father tried once more to win and oblige them with all the means that religious courtesy employs, moved by his fervent charity, the fire of this could not consume the heat of that envy or resentment, nor could the flood of benefits extinguish it. It became evident that some of their wounds were only skinned over, not entirely cured; for from this sound doctrine, which was clear and

certain, his rivals took fuel to calumniate and discredit him, giving him good occasion to suffer without fault as an innocent writer and defender of that opinion.

Having denounced Suárez to the Nuncio of His Holiness, whose name was Domenico Ginnasi (who later died a Cardinal in Rome), they said that without the authority of the Supreme Pontiff he had dared to declare and interpret the aforesaid Brief, whereas this belonged only to the Pope himself who had issued it and was still living. They also gave an account of the same matter to Clement VIII himself, dressing the case in such colors and adorning it with such circumstances that they stirred the mind of His Holiness against Fr. Doctor Suárez, not against that sentence and doctrine (for he always held it to be sound and true), but against the authority which he had assumed—what some, not very modest, called audacity—of having interpreted the Pontiff's mind without first consulting him and asking his permission.

His Holiness, feeling aggrieved in this point (judging it to be just), ordered that the book be rigorously examined and reviewed by three learned and grave persons, distinguished for their learning, offices, and positions. They held their meetings in Rome, while Fr. Suárez was in Portugal; and without having heard him in what he could justly allege in his defense, contrary to all that written law and even natural law and reason dispose, they resolved among themselves that that interpretation be erased from the book, not because it was false or of unsound doctrine, but because it had been given without the authority of His Holiness.

It was as if what these three theologians judged to be a fault were worthy of so grave a censure, as though such a style had never been seen or used in the Church, and for that reason merited such a mark upon a person so well known and of so approved doctrine.

So terrible a storm arose and fell upon Suárez without his knowing it, nor even imagining it. And as on the sea the unchained winds at each gust raise higher mountains of water, so from moment to moment the rigor of that opposition increased, and he seemed to gain among his adversaries the reputation of being more zealous the more effort he put forth to prevent the birth of that new interpretation of our Father, which contained doctrine so true and sound.

This decree of that committee was not published in Spain, and without it the book was printed in France a second time, very shortly after the first, and in that form it circulates now, as in the first edition.

But the obedient Father, as a humble son of the Church, prepared a treatise on the question, without the exposition of the Pontifical decree from which his adversaries had taken that occasion and cause, so that it might be joined to the volume that was already printed. Thus, if in the doctrine he had first published he showed himself a learned and wise teacher, zealous for the spiritual profit of souls, in that new treatise he manifested himself obedient and humble, and no less long-suffering and patient; and in the persecution and injuries that some of his rivals raised and spoke against him, he showed himself a true imitator and disciple of Jesus Our Lord, who, while teaching the Jews unceasingly and bestowing upon them infinite benefits, bore benignly from many of them contumelies and wrongs, receiving, in exchange for favors and kindnesses, ingratitude; for miracles, blasphemies; for His divine and salutary doctrine, mockeries and censures; yet with all this He did not cease to communicate good to a people so ungrateful.

Considering this, our Cornelius à Lapide says that this is to reach the last degree and highest summit or loftiest peak of charity and patience. This example and teaching from the sovereign Master

and God did this His servant follow and learn, and the religious, the Doctor, and the Christian ought to put it into practice.

CHAPTER IV.
RARE EXAMPLE OF HIS INVINCIBLE PATIENCE; HE PRINTS THE EIGHTH VOLUME, WHICH TREATS OF CENSURES; HE GOES TO ROME FOR THE DEFENSE OF HIS UNJUST CASE

In all the saints, says the most eloquent Father and Doctor St. John Chrysostom, God disposes and ordains that they be not always in tribulation nor always in continuous joys and consolations, but that He permits and wills that their life be woven with an admirable variety of adversities and prosperities. Amid both of these, we see and shall see that our Doctor and Father passed his life, as so great a servant of the Lord, with equality of spirit and conformity to the Divine will in all. One of the greatest contradictions he endured was this of which we are speaking, for the reasons we have related and shall now recount.

It was a thing quite certain and public in Rome that His Holiness, or the censors, had openly affirmed that no doctrine, sentence, or conclusion of Fr. Doctor Francisco Suárez was reproved, but only the freedom he had taken in the interpretation and the fact of having given it without having communicated with the Pontiff or asked his good pleasure.

And since, on the other hand, there were so many ancient and modern examples of Doctors who had always interpreted in the Church the decrees of the Supreme Pontiffs in conformity with the sacred canons and councils—for this they received the cap of Doctors and the degree of Masters in the Church, whose example our own had followed—he could not but be struck by the novelty of the treatment

he received, supposing that his interpretation contained nothing but solid, pious, and true doctrine, as was evident and as his very adversaries confessed.

He wrote a treatise in defense of it and of the truth. All the arguments that militated on his side and in his favor were most pressing, and so too was the emulation of those who opposed him and so groundlessly troubled him, that, from the labor he had applied, and from the grief he had taken (for man's flesh is not of bronze nor his soul of flint, as the most patient Job said, nor does virtue will us to be insensible, though it does desire us to be enduring), there came upon him a very grave attack of hemorrhage.

Our Captain Jesus shed blood, not only because of the sorrow caused Him by the sins of mortals and by the torments He was to suffer, but also because of anguish for the pains and agonies which He foresaw His faithful servants would have to endure for truth and justice.

It is therefore no great wonder that so harsh a blow should draw blood from Suárez and cause him to shed it, wounded by it so severely and struck by so sudden a decision without being allowed to arm himself beforehand with the shield of natural defense, so that that blow might have resounded without effect and without inflicting any wound.

That illness placed him in great danger and caused the whole Society great sorrow, for fear of losing him on that occasion. Such was its force in a man who had gathered so much esteem and credit for his writings throughout Europe. Yet it did not draw a light word of complaint from his mouth against his rivals; not a small sign of impatience was heard from him, nor was his countenance seen saddened or his face darkened. Rather, to repress the inward feeling so that it might not break forth outwardly in the least gesture of one offended, and to show a new joy outwardly, he strove so hard that,

grace giving strength to the weakness of nature and nature struggling manfully, at last the blood burst forth in great quantity from his nose (for his heroic patience and notable endurance had already closed his mouth), resisting and fighting until he shed blood, which he would have entirely given to avoid a fault, however slight.

There is no rasp more biting upon life than an insult to one who knows how to feel and suffer it, and thus it is no cause for wonder that, weighed down in secret, Suárez should pour forth his blood—without ever steeping his pen in the blood of his adversaries, for his charity extended itself to all, and that pen, however fine its point, never had a sting against anyone—since his life did not fail, for bearing that ignominy patiently and in defense of the truth he had written, and for being afflicted by that truth itself, which occasioned him the grief already mentioned.

Our Lord, for whose sake he suffered, willed that the danger of the hemorrhage cease and that he remain with great profit from that temptation or trial, which, since it touched a matter of doctrine already published among the learned, was one of the most keenly felt that an understanding person can endure, striking as it does at what is most sensitive and having its origin in those who are held in repute as learned and perhaps even as pious (speaking of those who began it in Coimbra), not to speak of what he experienced and what came upon him from Rome from those three censors to whom the Pope had entrusted the examination of his book, as I have said.

It was fulfilled in Fr. Suárez what the author of the commentary called "Imperfect" notes well, namely that tribulation or temptation is gain for the just man when he writes on those words of Job: the life of man upon earth is warfare. He adds that all our life is temptation, and all our life is gain. For tribulations endured in this manner are the price with which great favors are obtained from God,

and not the least of these favors is that Our Lord places us in the occasion of meriting them.

Thus the Venerable Father came to be no less a learned Master in this noble faculty of virtue than he was in the most subtle questions of Theology. How eminent must he have been in that faculty at this age and in this time, who, while still a student brother in the course of Arts and at the beginning of his studies, was already dictating to his fellow students lessons in morality and piety, teaching them by his silence and patience (as we saw in the first part) a philosophy more sublime than that which they learned from the lips and discourse of their Master.

When the tempest had somewhat abated in this case, the illustrious Nuncio wrote to His Holiness that he deign, according to his accustomed benignity, to consider the reasons that Fr. Suárez alleged in that paper in his defense, since, without any charge having been laid against him or any hearing granted, proceedings had been taken against him in a matter in which, to any judgment, he was found wholly without fault.

The Pontiff showed himself more favorable, as was seen from his reply to the Nuncio. The Nuncio, desiring that this business should have a good conclusion, wrote from Valladolid to Coimbra to Fr. Doctor Suárez that it seemed best to him that the Father himself should go to Rome and satisfy His Holiness in person, and that in that holy City and in the sacred College of Cardinals his wisdom and gifts might be known.

The same was counseled to him by other very grave persons of Spain and Italy, with very well-founded hopes that the Pope would honor his outstanding virtue and distinguished learning and the many merits this most celebrated Doctor had in both respects. Others fixed their gaze on the possibility that he might remain in Rome as Vicar General of the Society in place of our Father Claudio Aquaviva,

whom the Supreme Pontiff had commanded to return in person to visit his Provinces of Spain, because of the insistence that was made from here.

But the holy Father, very far removed from such intentions and human preferments, fixing his thoughts solely on satisfying His Holiness and confirming the doctrine he had written on his decree and the truth which he had always sought to sustain and teach, for the glory of Our Lord, the service of His Church, and the honor of his Religion, which he valued more than his own, resolved to undertake that journey to Rome and to expose himself to its labors at an age already declining, for he had reached sixty-seven years, with very delicate health and frail and broken strength.

Before setting out for Rome, however, he had already had printed and published the eighth portion of his studies and of his genius. This was the fifth volume on the third part of St. Thomas, which he entitled On Censures, in which he disputes and treats all that the supplement to that third part contains, from question 21 to question 24, in which excommunication is treated, together with whatever else belongs to the perfect completion of the doctrine of Penance. He had thought to include both subjects in one volume, but seeing later how much there was to say on them, he resolved to divide them into two volumes, each one very large.

What he disputes and treats in this fifth volume is the matter of censures in general, and then in particular excommunication, suspension, interdict, and irregularity. He traversed so happily the immense field of Canon Law and its innumerable cases related to these matters, and he reduced them so easily to the disputes and difficulties proper to sacred Theology, that it was a marvel to all who saw such diffuse subjects treated with such clarity, with so much and so new erudition in sacred canons and councils, and with such vivacity of wit.

In it theologians find all they need, as do those who are to devote themselves to the study of both laws, for the internal forum and sacrament of Penance as well as for the external and contentious forum, and for what pertains to ecclesiastical government. In fine, in this volume Fr. Suárez was the first among theologians to write copiously on these matters of censures, and thus it was received with the utmost applause and esteem by all who saw it. It is in all this eighth part a brother much like the other seven, as one of them, and written by the same hand.

Returning now to the particular matter of his journey to Rome, I say that, having resolved to undertake it, motivated by the causes I have indicated, and having obtained the license of the University to be absent from the duty of his lecturing and Chair, he began it happily in the year 1604. His absence was deeply felt in Coimbra, for it seemed to them that a very bright sun had been taken from their horizon; and learned men felt it much as well, since they feared that, with his departure, there would be much interruption in the printing and publication of his works, by which all were enriched.

But since he was so devoted to study, and his desire to profit his neighbor by it was so great, although he interrupted his lecturing, he did not interrupt his study (with which he lived and in which his every delight lay). And although he left Coimbra, it was as if he had not gone out of his room; for he studied along the road in such a way as if he had remained in the College.

He took with him a pack animal with his papers and some books, and with them his scribe. On the way, after fulfilling his religious obligations of prayer, devotions, and recitations, he went on reasoning and thinking about what he had in hand and the subject he was to write on. When he reached the inn, he shut himself up with his scribe in some room of it, and there he dictated all that he had thought out along the road, with as much exactness, attention, and

order as if he had been in his cell in Coimbra and in the greatest silence and quiet of his retired library, so that the noise, bustle, confusion, and other inconveniences of a public inn, so opposed in everything to what such an occupation requires, were not the least hindrance or obstacle to him.

In this manner he began his journey, and with the same occupation and application he continued it as far as Rome. It is certainly a very rare, singular, and admirable thing, and one that shows as much the application and constancy of his study (for which, it seems, Our Lord had created him) as the faculty of his genius and the comprehensiveness of his intellect. For wherever he was and in whatever place he found himself, he was ready and set for his studies.

On that journey to Rome he studied and composed a large volume on the first part of St. Thomas, which he published and printed as soon as he returned to Spain. Thus we can say of him what St. Jerome said of himself, that he was never less idle than when he seemed idle, since neither the leisure of so long a journey, nor its fatigues and inconveniences, nor the lack of his library and papers, nor the absence of the retirement and quiet required for study, turned him away from what he could accomplish with all the comforts.

From all this one may infer with what usury of his soul and edification of his neighbors Fr. Francisco made this journey, leaving everywhere the good odor of holiness by what men saw in all his actions, works, and words: in his silence, retirement, moderation, and devotion; spending and employing the time of the journey in praising God, all creatures serving him to lift up his spirit to the contemplation of Divine goodness and the other attributes and to the study of these, working upon them what he afterwards brought to light.

From this we may affirm that this holy man was as contemplative, devout, and studious in the inns and hostelries as if he

had been in the retirement of Religion, and that in him was verified what another mystic says, that the spiritual man easily recollects himself because he never goes forth from himself.

By undertaking this journey, Suárez wished, in some manner, to follow the counsel of Ivo of Chartres, who says in substance that, since the judgments of the Roman Church can be revoked by no one from outside, as that same holy Roman Church teaches, if at any time some complain that they have been aggrieved by the authority of that Church, we give them this counsel: that they not go down to Egypt for help, but that they flee to this very Church and look there for relief, because she who at times corrects with paternal severity often gathers with maternal tenderness.

CHAPTER V.
HE ARRIVES IN ROME, AND ON THE DAY HE ENTERS IT A NEW STAR APPEARS, AND WHAT BEFELL HIM THERE

With the attention and application to his study that I have described, and with the great gain he had drawn from the time of his journey, Our Lord willed that His servant should arrive in Rome in good health and with good success. He was received by our Fathers with singular demonstrations of joy, especially by our Father General Claudio Aquaviva, a long-standing and worthy admirer of the Religion and wisdom and of the other gifts and talents which God had placed in Fr. Suárez.

This same joy was shown by all those who in earlier years had known him and learned from his doctrine: Cardinals, his former patrons and friends, bishops, and many other princes of that holy city and court.

A singular and rare event befell on the day that Fr. Doctor Suárez arrived in Rome, which deserves its due consideration. A star was seen above our professed house (where he was lodged), not known before that time, of such new light, such extraordinary splendor, such great beauty and clarity, that it made all who saw it take notice and filled them with admiration. It shone directly over that house, sparkling and as if illuminating it with its light.

This novelty gave rise to various reflections; each one interpreted it according to his own affection, which easily draws and carries along with itself those who are conformed and subject to it. Living in Rome at this time was Fr. Cristóbal Clavio, Jesuit, one of the most celebrated astronomers who had been known in these and in past centuries, a second Euclid, without detracting from the first, in the sciences of astronomy and mathematics. He lectured in that holy city with such applause and esteem that some called him the Euclid of our times; and what is more, he was a man of great virtue and of such singular modesty and humility that he never put himself before another, but always after all others, though he was of such rare erudition.

To this Father all turned to learn what he thought of that star. He replied that there was no doubt that it was not one of the ordinary and known stars, but that it had been newly created by God to signify some great mystery, and he confirmed his opinion with various histories in which, for such effects, new stars had at times been seen in the heavens.

With this answer and most sound judgment of Fr. Clavio, many grave persons of the Society, considering the arrival in Rome at that time of our illustrious Doctor, affirmed that that star signified that Father who had just arrived from Spain and who, with the candor of his virtues and with the light and rays of his doctrine, was to illumine, like a resplendent star, the holy Church and the truth.

This reflection was not far from the mark, in view of what has already been noted in this book (and what we shall say below, for it is necessary to repeat it) that the Holy Spirit calls stars the learned men and wise Masters who will shine in everlasting ages; and in view of what certain servants of the Lord, cited in the first part, said, moved by a sovereign impulse, speaking of Suárez when he was young and a student, to whom they attributed beforehand that same eulogy or one very similar to it.

I, for my part, add probably and conjecture other ends and motives which God may have had in producing that new star on the very day that the Venerable Father arrived in Rome and in having it appear and stand above the professed house where he lodged.

The first is that, just as the star which God newly created and guided the three kings from the East to the cave of Bethlehem stopped and remained over it when the Magi arrived there, as a sign that there they had and would find the Lord of the world and Sun of justice whom they sought, so, too, that new star, seen standing perpendicularly above that our house, hinted that a new sun (though infinitely inferior to that divine one and in all dependent on Him), of the Society and of the Church, had entered Rome, where the Head of the Church resides, the Vicar of Christ on earth, and the head of the Society, its General, who dwells in that same house.

The second was to honor and exalt Suárez in that same city in which he had received that affront without any fault of his, having been condemned by the committee of those three theologians, as we saw, to erase the interpretation he had given to the Pontifical decree, although it contained such solid, true, and pious doctrine, and this without having heard his defense or granted him first an audience. By the mute eloquence of its rays, that star showed how clear was the truth of that doctrine, how certain his interpretation, and how

innocent the subject who had written it (and had come for its defense), as being so favorable to dying faithful.

The third was to signify that this Doctor, who had newly entered Rome, was to cast forth such light of wisdom and holiness and so communicate and spread it that in future times he would come to be counted among the holy Doctors of the Church, who, like stars and beautiful suns, ennoble and illumine her, being canonized as such within her by the Roman Pontiff—as, on the basis of his holy life and death and the radiance of his wisdom, can piously be hoped and believed, according to the indications or probable conjectures we have that God has revealed this to certain very virtuous and perfect souls, of whom we shall speak elsewhere.

Shining thus in the firmament of the Church Militant, besides the brightness he enjoys in the Triumphant Church, as has been hinted, that saying of Daniel will belong to him fully and with greater reason and proportion, which I mentioned in confirmation of the first reflection made by those grave Fathers upon that star, that they who are learned shall shine like the splendor of the firmament, and those who instruct many unto justice, like a star for everlasting eternities.

No less worthy of history, nor less full of mystery, is another event which occurred in this same time of the arrival of Suárez in Rome. The disputes about the matter of Divine helps were then very lively between the Order of St. Dominic and our Society; the differences were more acute than ever. Clement VIII himself wished the controversies and debates to be held in his presence. So grave a matter and of such great importance justly required this tribunal.

On the appointed days those whom each Order had deputed to support and defend its opinion gathered in the Pope's chamber. The prudent and vigilant Shepherd, being a canonist, wished to study the point of difficulty himself and to inform himself thoroughly

about it and to confer on it with learned men, in order to form a better and more complete judgment of the arguments and replies which the disputants proposed.

The Pontiff chose, to pass good hours in studying that point, the volume of Opuscula of our distinguished Doctor which treated those matters, as we have seen, with such learned subtlety. His Holiness spent with it very long hours and so fully informed himself of the controversy that he proceeded very slowly and with great deliberation in a business of such weight and in so difficult a question, without defining it, leaving each side in its probability, especially in view of what our most religious Father and most eminent Cardinal Robert Bellarmine, of whom we shall speak presently, said and foretold with a superior impulse, as those present thought.

It happened, then, that one night, while the most learned Pontiff was studying in that book of Suárez the difficulty that was to be disputed the following day, he fell asleep over the volume itself in the deepest part of the night, wearied by the weight of the most grave affairs of the day and by the study of such an arduous subject. At the same time it came to pass that the candle which was near the book began to burn it in various parts of its margins, without the fire's reaching even a single letter of what was written.

By the heat and smoke the Pope awoke with a start; his private chamberlain (who was a Spanish gentleman, very discreet and prudent) came immediately. The Pope, aware of what had occurred, said to him that this did not seem a good omen in favor of the Society and of the doctrine of Suárez, author of that book, since the fire seemed to spare neither the one nor the other.

On the contrary, Most Holy Father, replied the chamberlain, it is a marvelous prodigy in their favor, a divine forecast for their defense and commendation. For if Your Holiness will consider the matter, you will see that, although the fire ventured to attack the book

and fell upon it in as many places as it has leaves, it had no power to burn it anywhere nor even to touch a single letter of what is written in it, respecting it (if we may so speak) almost miraculously for the sound and safe doctrine it contains.

This event is related by Fathers Antonio de Arana and Luis de Valdivia, whom Fr. Henao cites. He adds that the flame of that candle had also caught the coverlet and bedspread of the Pope's bed, and that, speaking with His Holiness of this occurrence, the chamberlain said that he predicted (if it were lawful to conjecture from such events) that the doctrine of the Society, assaulted from all sides, would remain unscathed and safe. And this is what his answer meant.

What later resulted was that neither upon the doctrine of the Society regarding these matters, nor upon the book of the Harmony of Fr. Doctor Luis de Molina, which had occasioned those differences (as I said above), did the censure of the Supreme Pontiff or of his most grave judgment and tribunal fall, nor was there found in that whole book, though it had passed through so minute an examination, a single proposition or syllable or even comma worthy of being removed or erased. All its doctrine proved most worthy of emphatic praise and commendation. Both books, that of Fr. Molina and that of Fr. Suárez, came forth free, secure, and unharmed: the one from the material fire which had assailed it in so many places, the other from a more dangerous and more active fire, that of disputes, arguments, and examinations, through which it had passed before the most grave presence of a Supreme Pontiff. For both these fires served to give them new luster and greater esteem.

What the chamberlain said to His Holiness, that the doctrine of that book of Suárez was sound and safe (like that of Molina and of the whole Society, which is the same with regard to this point of the Divine helps, as I noted), is confirmed by another

case which Fr. Ramírez relates, and which, because it is relevant to that reply given to Clement VIII, I recount, and because it is in favor of that same doctrine and opinion.

At first that Pontiff showed himself very little inclined towards the writings of Fr. Luis de Molina, because some had not informed him about them as reason and justice required. Later he began openly to incline towards the contrary side and to declare himself more than some judged fitting. The causes were not entirely unknown. In effect, things very great and little seen ordinarily appear at first sight very different from what they really are and quite different from what they are recognized to be when well considered.

In fine, the Pope himself said various times, in the presence of different Cardinals, that he was determined to define that controversy. Our Cardinal Bellarmine heard this on one occasion, and, trusting in the justice of his cause and that of his Religion, the Society, he did not lose heart or hope; rather, with all freedom, though with all submission, he replied that His Holiness should consider that this was a very grave matter and of very great consequence, and that it was therefore necessary to look at it much and to proceed in it with great caution, consideration, and prudence.

But as it seemed to the Pope that he had already looked at and considered it sufficiently, he returned to say with great resolution that he wished to define it at once. Your Holiness will not do this in your lifetime, replied the holy Cardinal. And when the Pope, not a little offended and piqued by this, again insisted with more vehemence that he would define it without fail, the Cardinal, with the same constancy and firmness and with greater asseveration, again affirmed that His Holiness would never define it.

These serious words of our Cardinal had great weight with Pope Clement, in view of the high esteem he had for him, as much for his wisdom as for his virtue, by reason of which he had raised him to

that dignity and made him Archbishop of Capua. In effect, he resolved to proceed more slowly and with greater caution and consideration in so important a business and in questions so difficult (as I noted above) during the three years of life that remained to him, without defining that question, hearing both parties interested in it.

Bellarmine said the same thing when speaking with Cardinal del Monte: that His Holiness would not define that question of the Divine helps which was then being controverted between the Fathers of St. Dominic and the Fathers of the Society. He added that if the Pope attempted to do such a thing, he, Bellarmine, said that he would die first. At that time there was no suspicion whatever of the Pope's death, for he enjoyed very good health, and he lived for more than three years afterwards, as Cardinal del Monte himself notes, who testified to this in writing under oath. Fr. Diego Ramírez, the author cited above of the life of that Cardinal, relates this.

Returning now to the point of my narrative, shortly after the matter of the faculty of Penance, for which Fr. Suárez had gone to Rome, began to be discussed, Our Lord took to Himself Pope Clement VIII in the year 1605, on the third of March. Leo XI succeeded him on the chair of St. Peter, and on the very day that he took possession of the pontificate he was seized with the illness of which he died within very few days, enjoying that supreme dignity for no more than twenty-six days, if indeed he can be said to have enjoyed it who spent them suffering the pains of his sickness and the accidents of his malady. So near the tiara of the Pontiffs does the scythe of death stand, that in so short a journey it reached him.

Leo XI was succeeded by Cardinal Camillo Borghese, who, on his assumption of the papal office, took the name of Paul V. He had been a very particular friend and devoted patron of Fr. Doctor Suárez (and we shall later see how greatly he esteemed him). The Father kissed his foot and laid before him the reasons why His

Holiness ought to grant him the favor and grace of dismissing him, as the justice of his cause demanded. The Pope was very inclined to this, both because he had found nothing in the doctrine of Suárez to object to and because he desired to please him.

But while he was in this disposition, the rivals of Suárez, who did not sleep, persuaded His Holiness to consider the respect he owed his predecessor and that any contrary decision would greatly detract from the reputation of him who had issued the decree. With this the Pope resolved that, for the time being, matters should remain as they were, given that the doctrine of Fr. Suárez had not been condemned, but only the freedom he had taken to interpret the mind of the Pontiff on that point without first asking his leave and good pleasure.

I say "for the time being" because, after some years had passed and while this Pontiff still lived, all that had been erased from that book on Penance was restored in the new editions made in Lyon in France in the years 1608 and 1613. These volumes circulate freely, not only in this kingdom, in Spain, and in Italy, but in all the others, with the interpretation which Suárez gave to the decree of Pope Clement VIII which I cited in its place, and with the doctrine contained in it, as may be seen in Disputation 19, section three; Disputation 21, section four, number ten; and Disputation 23, section one, number ten.

CHAPTER VI.

POPE CLEMENT VIII AND POPE PAUL V, AND OTHER PONTIFFS, PRELATES, AND MOST GRAVE AUTHORS APPROVE THE SAME DOCTRINE OF SUÁREZ, AND THE TREATISE HE WROTE CONCERNING IT

Since for the reasons mentioned Suárez was unable to conclude everything he intended at this time while he was in Rome, he strove at least before leaving to make known what Pope Paul V and his predecessor Pope Clement VIII thought on the principal point. He succeeded, as both Pontiffs declared several times by living voice before many Cardinals and very grave Monsignors that it was never their intention to censure what in that difficulty Fr. Doctor Suárez had taught so learnedly, piously, and correctly, as we saw in the third chapter, but only the liberty he had taken to declare their Decree without consulting them, as I noted in the fourth chapter. Thus in everything his opinion was approved, and what he had written concerning that Question was judged correct.

This truth was confirmed by the testimony of Fr. Egidio de Coninck, who taught theology for many years at the University of Louvain. He says that the Most Eminent Cardinal Bellarmine and the Most Illustrious Lord Peter Lombard, Archbishop of Armagh, Primate of Ireland, no less similar to that famous Master in name than in wisdom, heard from the mouth of Pope Clement VIII that he affirmed that in the case of the dying man mentioned in the cited third chapter, who asked for confession in the absence of the Confessor before witnesses and then lost his senses, he must be absolved by the Confessor now present to him, giving credence to the witnesses who remain with the dying man. And that this case was not comprehended in his Decree, which is precisely the opinion and interpretation that our Suárez gave to it, since absolution was not being given with the Confessor absent from the Penitent.

And as a sign of this truth, that he had heard from the very mouth of Pope Clement VIII what was said in support of the Doctrine of Suárez, and so that there might be certainty of his deposition in times to come, the Archbishop of Armagh gave an authentic testimony of this, and signed it with his own hand and

name, and sealed it with his seal, on April 16 of the year 1608. He delivered it to the Reverend Fathers Francis Florentius, Provincial of the Society of Jesus in the Province of Flanders, and Leonard Lessius, a most learned man who was in Rome in that year when the sixth general Congregation was held.

Not content with having placed the aforesaid testimony in the hands of Fathers of such authority, so that in a case of such importance for the salvation of souls they should not err through fear of the alleged Decree of the Pontiff, he sent another authentic testimony also to certain Doctors and Masters of Louvain, so that following it, they might teach that same Doctrine of Suárez and understand that his interpretation of that Decree had been true. Thus affirms the cited Coninck, and to this same Father he sent another testimony signed by his hand on June 6 of the year 1624, the copy of which Coninck presents in a special book that he composed on this point, following what Suárez had taught and supporting it with great erudition and the doctrine of Councils and Decrees of different Roman Pontiffs. Our Most Wise and Most Eminent Cardinal de Lugo makes mention of this same most grave testimony, as does Fr. Antonino Diana, a great Moralist of the Religion of the Theatine Clerks Regular.

I add the testimony of Fr. Doctor Francis Suárez himself, a witness, though in his own cause, most trustworthy. In Rome he asked Pope Paul V what a Doctor of Theology who holds the office of Master ought to think and teach on that point. He responded that anyone could follow that opinion, which is the one we have mentioned from Suárez, with complete security. This response or statement Fr. Doctor immediately published to many grave and learned men, so that it might be made public and all might know the mind and thought of His Holiness. It is certain that if it had not been so clear, Fr. Suárez would not have dared to publish it in Rome, where

what our Doctor had divulged about him could so easily reach the notice of the Pontiff.

This same truth is strengthened by the fact that Pope Paul V ordered in the year 1615 that the opinion and Doctrine of Suárez be observed, as is evident in the Roman Ritual which by his authority came to light after the Decree of Pope Clement VIII. Among other Rites it commands that the following be observed in the Church: If during confession, or even before he begins to confess, voice and speech fail the sick man, by nods and signs let the Priest endeavor, as far as it can be done, to learn the sins of the penitent. Whatever sins are thus learned, whether in general or in particular, or even if he showed a desire to confess, either by himself or through others, he is to be absolved. In these last words is taught the opinion and Doctrine that Suárez followed and gave in the said interpretation of the Decree of Pope Clement VIII.

This Ritual has Pontifical authority, as is gathered from the Bull of the same Pope Paul V which is placed at its beginning. Those words cited were printed again in the Ritual that was published in Rome in the year 1636 with the Privilege of Pope Urban VIII. And when some objected and said that the Ritual of Pope Paul V, after his death, should be corrected because it opposed the Decree of Pope Clement VIII, the Most Eminent Cardinals of the Holy General Inquisition declared before Pope Gregory XV that what it contained must be observed. And in the Congregation of these same Cardinals the same Pope said that what was ordered in it concerning the mentioned case of the dying or agonizing man must be practiced, giving to understand that it was not against the Decree of Pope Clement VIII. Thus reports Cardinal de Lugo.

Which Doctrine and opinion, being so true and of such benefit for souls, was ordered in the Constitutions of the Bishopric of Viseu in Portugal, made with much deliberation and published in the

year 1617 by the Most Illustrious Lord Don Juan Manuel, a Prelate of outstanding virtue and piety, to be practiced by all the Pastors of the Churches and Confessors, as has been explained. And the Archbishop of Armagh added that if he knew that in his Archbishopric any Pastor or Confessor denied absolution in that mentioned case to the penitent, he would punish him severely and gravely. Finally, now commonly all the Theologians teach the same opinion of Suárez and follow him, as Antonino Diana, Amadeus Guimenez, and Anthony Hiquaeus well note. The latter says that this opinion is the most pious and most common among the moderns. And Fr. John of St. Thomas of the Order of Preachers recently admitted this opinion in the volume on Penance which recently came to light.

With what has been said, the opinion of Fr. Doctor Suárez remains very abundantly approved and established, against which no censure of the Pontiff ever fell, nor any Decree. Because the opinion that Pope Clement VIII condemned was the one that said: It is licit for the penitent to confess by letters or through third persons to the absent Confessor, and also to receive absolution from him while he is absent. And this is what the words of his Decree sound, which I cited in the third chapter, which say thus and condemn this proposition: It is licit, through letters or through a messenger, to confess sins sacramentally to an absent Confessor, and from the same absent one to obtain absolution.

Fr. Suárez never left this Proposition written, nor dictated it, nor printed it, nor had such an intention, nor did it pass through his imagination. And let the most minute and severe Censor of his writings make himself eyes, and examine with rigorous judgment all the words and even all the syllables of twenty-three large volumes, and if in any one he finds that prohibited proposition, either in formal and express terms or even virtually, I will say that he has achieved his purpose and may sing the victory for himself.

I do not deny that he interpreted the mind of the Pontiff. In that, however, his intention and the truth succeeded when he wrote concerning those last words of the Decree, or concerning the Conjunction Et which they contain, these words that follow: I consider that particle Et should be taken not divisively but complexively. According to this declaration he also wrote and gave this opinion, so secure and true: And from this resolution, joined with the other set forth above, that confession made in absence can suffice for receiving Absolution in presence, with sufficient testimony intervening, I conclude in the case in which a sick man requests confession and shows signs of contrition in relation to the keys in the absence of the Confessor, if afterward the arriving Confessor can understand nothing from the penitent because, for example, he now feels nothing, if he has sufficient testimony of the signs exhibited and of the making of confession, the Priest can, indeed practically ought to absolve him, having conceived the condition which is always understood: as far as I can, or if the matter is sufficient.

This Doctrine accords with what the Roman Ritual, which I cited above, commands be observed, and with what the mentioned Pontiffs declared was not condemned nor censured but approved as sound, secure, and true. But because that interpretation already mentioned, though not false but rather so true, had been given by a particular Doctor without counsel, consultation, or faculty from the Pope, what has been written was ordered, Suárez having obtained the rest and the principal. For this, and in defense of his Doctrine, he labored on a paper, as I noted in the fourth chapter, a copy of which I have in my possession, in which he humbly asked pardon from His Holiness for whatever excess there may have been on his part in writing that Doctrine or interpretation, giving as his reason that if there was any, it was not from intention nor from boldness but from pure inadvertence caused by the plainness with which he proceeded

in Doctrine, and from the difficulty and necessity in which he found himself, as I mentioned in its place, speaking of the occasion and time when the Decree of Pope Clement VIII arrived at Coimbra.

In this same Treatise or paper he proves how in that entire volume on Penance there is no error, nor doctrine, nor thing that causes scandal, nor matter that has any danger in it. And that his interpretation of that Decree speaks only of the case of extreme necessity, and this is clearly inferred from what I have said above, because outside this case and moral danger, it would be a most grave sin and disorder to do that, as our Doctor himself supposes in the cited volume on Penance.

And in the same Treatise he notes well that even in this case of extreme necessity, he had not said nor written in that volume that Confession by letters or by letter sufficed, even though Absolution be given by the Confessor present, but only declared what the Canons affirm, that through the testimony of others standing around, these are his words, the penitence of the penitent is established.

This letter or paper Suárez sent to His Holiness before going to Rome, having learned that without his having had opportunity to give an account of himself, it had been resolved there to remove that doubt or question from his book. In it he adds more and humbly represents to His Holiness that even if after examination of the aforesaid point a resolution should be taken, which was not done as I said, that in no case, even of extreme necessity, and in no way can the penitent confess to the absent Priest so that he may absolve him in presence, not even for that could he, that is Suárez himself, be accused of any temerity or error. Because at the time he wrote, there was no such declaration from the Supreme Pontiff, nor was this drawn from that Decree of his. Rather his words admitted with quite apparent reasons the sense that the Father gave them, as was verified afterward and has been proved, doing this with all the modesty and submission

of words and heart that he could, and that Catholic Doctors use. Thus the Reader will see in the volume on Penance which I cited.

He shows finally in the mentioned Treatise that the desire and purpose he had in writing such Doctrine was to serve the Church, and that he had been trying to do so for forty years with the greatest fidelity he could, asking pardon from His Holiness for whatever sorrow or displeasure he had given him in this. With such words and availing himself of such strong reasons that had Pope Clement VIII not died so soon, I do not doubt that not even a jot would he have permitted to be removed from his volume. And with those he would have given him anew after his arrival in Rome, just as they have been sufficient, along with the truth of his Doctrine, that all that had been removed from that book be restored to him, as I have said above, and with the same interpretation, for being so conformable to reason and even to the sense and mind of the Pontiff. And even if that interpretation had contained some defect, only its Author would have erred materially and without fault, not formally, as they say.

For this reason, writing Suárez to Pope Clement VIII in that paper or letter of his, he begs His Holiness not to permit that volume to be mutilated, just as the same Pope, having condemned the opinion that said: The Sacrament of Penance can be celebrated between absent persons in some case, did not for that reason order removed from other books the questions or doubts where the opinion that taught what His Holiness prohibited was previously found, which is that proposition I have mentioned. Because those who defended it before it was forbidden did not err formally but materially and without fault. And the same, says Suárez in that Treatise of his, I think before the Lord, as far as this particular touches, that is, of having given that interpretation, and I offer to make another impression immediately in which I retract the said exposition if Your Holiness does not wish us to hold it, because in this I have no difficulty, but

only desire to avoid the infamy of being disobedient to Your Beatitude and rash in Doctrine. And this, not for myself but for my Religion and for the utility of my labors.

This Suárez wrote in his letter, in which is discovered and shines forth a gentle bouquet of different flowers of virtues, composed and adorned with most profound humility, submissive and humble obedience, discreet zeal for the greater glory of God and spiritual good of souls, for the honor of his Religion and love of truth. For this he must look to and is obliged to care for it, and that through his occasion or cause it not be diminished nor tarnished, as any good Religious must, like a son with respect to his mother. Notwithstanding, as the same Father notes, he wrote that Doctrine and declaration in such a tight situation in which that Decree caught him, as I touched on above, having already printed the books and begun to publish them, having followed in this the example of grave Authors who guided and assured him in the same, as he affirms in that letter of his.

CHAPTER VII.
MANY DOCTORS FOLLOW THE SAME INTERPRETATION OF SUÁREZ. IN ROME HE IS FALSELY ACCUSED OF THE CRIME OF HERESY, AND OF THE END THAT THE ACCUSER HAD

So that no scruple remains for us on this point, nor doubt in the purity of the Doctrine which some tried to calumniate, we will mention here the grave Doctors who not only hold that opinion of Suárez in the manner we have seen followed by those I cited in the past chapter, but even the very exposition itself that he gave to the Pontifical Decree. And before making a review of them, I ask the Reader to see the Authors who wrote before Suárez, grave and learned

men, whom he cites in the unique disputation that Doctor Don Athanasius Soler made on Epistolary Confession, who support in their works with express words that proposition which in the same preceding chapter I said Pope Clement VIII afterward condemned. And let him judge without passion who are more deserving of censure: those who entirely follow and teach what the Pontiff condemned entirely, or he who neither in the substance of the proposition nor in the interpretation departs from what the Pope has ordered.

This Suárez did lastly, and he was among the first who wrote the contrary opinion, conforming to what the Supreme Pontiff was going to think, as if he had divined his mind, as was pondered, to show himself so forwardly an obedient Son of the Church. In which it is clear how correctly he wrote and how conformable to the best opinion, since so many years before that opinion was condemned, as he himself says in the volume on Penance, he held it to be false and had always opposed it, although it was so common and followed by many most learned Authors. By whose authority he affirms he did not dare, before it was prohibited, to give it any other censure than to say of it that it was false. But after the Pontifical Decree he holds it to be false and improbable, scandalous and temerarious.

This having been put forward and noted, I say that not only the Doctrine but also the very interpretation itself that he gave to the said Decree of Pope Clement VIII was admitted and followed by Filliucci, and he printed it in the year 1621 while he was Penitentiary in Rome at the Church of St. Peter and Pope Paul V was living, Villalobos, Francis Amicus, Theophilus Raynaudus, Diana, Martin of St. Joseph, and Louis Caspensis, a Capuchin Religious, in the second volume of his Theological Course, where he says that Pope Clement VIII in no way condemned that Doctrine of Suárez, but ordered removed the exposition he had given to his Brief, for having

interpreted his mind while he was still living. And among other reasons he brings, one is, and a very good and efficacious one, that if it had been condemned by the Pope, it would not be licit for so many learned men to publish it and practice it jointly. Whoever wishes more of those cited may see others who defend the same, if he reads Amadeus Guimenez, who makes mention of them.

From which is clearly concluded that both the said Doctrine and the interpretation is solid, true, and pious, since it is newly printed in so many books and runs freely without the Church ordering it removed from them, because that exposition on the Decree of Pope Clement VIII is given to light and printed after he had already died. Which it is very credible he would have revoked, that order of his to command that the very interpretation given by Suárez be erased, the said Pope living, had he not died so soon, for the reasons I mentioned.

Although this order was not put into execution in the time of Pope Clement VIII but of Pope Paul V, by a Decree he issued in the year 1605 on August 18, the first of his Pontificate, in which he ordered that that Interpretation be removed from Suárez's volume, not because it was false nor for containing Doctrine unsound and worthy of censure, but solely because it was given while Pope Clement VIII was living, without his prior consultation or faculty, the rivals of Suárez having given Pope Paul V this reason: That it would be looking after the credit of his Predecessor, so that what had been resolved about this point in the time of Pope Clement VIII would not be changed. To which it seemed to His Holiness he had satisfied sufficiently by ordering that the said Interpretation be struck out in the volume printed in the lifetime of this his Predecessor, permitting that it be restored in those that would be newly printed, since the same argument did not apply, he being already dead, as has been proved and mentioned.

I said that only for that cause was that exposition ordered erased, because I judge that what a modern Author wrote, although he says it is his opinion or reasoning, does not have sufficient foundation. He affirms that for this reason that Interpretation of Suárez did not please, or that manner of speaking in it, our Doctor saying that the Decree of the Pontiff was to be understood in sensu copulativo, non distributivo seu divisivo, because with such exposition many might have been able to take occasion to believe and say that in any case it was licit for the penitent to confess in absence of the Confessor, provided that he be present and not in absence to absolve him, and likewise to make the confession in presence of the Confessor and for him to give absolution to the penitent in his absence. Which, this Author adds, and with reason, cannot be sustained nor affirmed, since sacramental absolution given to the absent is not valid in any case, nor is confession made to the absent to be admitted except in the case of extreme necessity. And thus the same Author adds further that only the Interpretation of Suárez was rejected, insofar as the manner of speaking and the words merely with which it was set down, and not as to the substance and the practice that it contains of absolving the dying man, in the case and in the manner that was declared.

I return to say that this Author in no way had sufficient foundation to form this judgment nor to write this, both because of the most grave testimonies I have cited, and because of the various Historians who speak of this case, and even because of the same three Theologians of the Junta whom I cited in its place, who examined the book of our Father. All of these assured that the said Interpretation was removed for having been made and given while Pope Clement VIII was living. Also because if the reason of that Author were valid, and if from the said Interpretation some danger could result that someone might extend or apply it to other dissimilar cases from the

one mentioned and outside what was explained, or it might give that opportunity and occasion for misuse of the Sacrament of Penance, it would not have been printed again, as it was published various times after the death of Pope Clement VIII, without changing or varying in it the words with which it was written in the first impression. Nor would such a great number of Doctors, as we saw, have afterward followed and admitted it with the same words and manner of speaking that our Father used and with which he declared it. Nor is it credible that in the Treatise or paper he labored in its defense, which I cited in the preceding chapter, he would not also have responded to this reason that the said Author brings, as he satisfied the others, as we saw.

Finally, neither slight danger nor the least occasion of what that Modern suspected could result from that Interpretation, nor from its words, nor from the manner in which they were set down, since our Suárez had declared himself sufficiently before and after having written them, how they were to be understood, noting himself that only in the case of extreme necessity could the dying man be absolved who had lost his senses and those present affirmed he had asked for confession, the Confessor having arrived to him, in the manner that was explained and the cited Ritual of Pope Paul V orders. And that in no case was Absolution given to the absent licit or valid. All this Suárez teaches in the mentioned volume on Penance, as is evident from Disputation 19, Section 4, and from Disputation 21, Section 4, number 10, and from Disputation 23, Section 1, number 12. Which is also gathered from what I said in the past chapter and from what will be said further below.

I know nonetheless, notwithstanding what has been discussed thus far concerning this point, that some are not lacking, although few, who impugn both the opinion of Suárez and his interpretation of the Decree of Pope Clement VIII, believing that he

makes and stands for them and for the contrary opinion, and judging that that particle Et which is found in the proposition that the said Pope condemned, and I have already cited above, must be understood and explained divisively and not complexively or copulatively. Of this view are Vincent Candidus and others whom the most learned Diana cites, although he does not follow them, nor commonly do the other Doctors admit the opinion of these, but that of our Doctor, which the Roman Ritual orders be practiced, as I said, and is conformable to what St. Thomas writes, as our Cardinal John de Lugo well notes and proves.

Here this observation occurs to me, which strengthens the same truth that has been touched on, pertaining to the thread of this History, and it is to ascertain the reason or cause why the opponents of Suárez showed themselves so zealous in accusing him for having interpreted the Decree of Pope Clement VIII while this Pontiff was living, in Section 4 of Disputation 21 of his volume on Penance, and for this it was removed from it, as has been said. And likewise the words that were read in Section 1 of Disputation 23 in number 12, because the same interpretation was insinuated in them, yet they did not accuse him for having declared that same Decree, and while the Pope was still living, in the same book in Section 3 of Disputation 19, number 16, where he writes, expounding it, that in it Pope Clement VIII condemned and prohibited, not only to say that it was licit but even that it was valid in some case, Absolution given by the absent Priest without being present to the penitent. Let us hear the words of our Doctor and Father: In which decree the Pontiff appears directly only to prohibit saying or teaching that it is licit to absolve the absent in some case, or to do it. Whether in truth, if it happens, it would be valid, he does not declare. I believe however his intention was to declare this also and to condemn the contrary in the same degree. Which Doctrine is certain, as also the exposition of that Decree, and

Suárez proves it in that place with many arguments which, united with what he writes in the cited Disputations, go against what that mentioned Modern said and entirely weaken that opinion of his.

This being noted, I ask now, how was Suárez not accused for this interpretation and for the other yes, since both were given of the same Decree and while the same Pope was living, and both true and conformable to his mind, and both written without his prior consultation and faculty of that Pontiff. And as such our Suárez published them. And yet this last one of which I spoke was not accused before the Pontiff nor was it ever removed from the book on Penance, and that other one yes, as has been said. The cause of this difference, and I suspect it, could be that his rivals must have thought at first that in Section 4 of Disputation 21 was contained something worthy of censure opposed to the Decree of Clement, and that the interpretation brought in it would be contrary to his mind, and not in that other one that is read in Section 1 of Disputation 19, already cited. But when they saw that the Pontiff did not find in all that fourth Section Doctrine or opinion that was worthy of censure, nor even contrary to his mind the exposition that was in it of his Decree, but only having given it without his express license and approval, of this the opponents of Suárez seized and took occasion, informers and examiners of his book, qualifying that as excessive liberty and telling the Pope that it was against his authority that a particular Doctor, while he was still living, should interpret his mind in what could have doubt.

Nor should one be astonished that such persons thought or feared that at first, and at that time, when even after the declarations I set forth and mentioned from the Pontiffs in the past chapter, and there being such proven testimonies of them, so many reasons and Authors in favor of the opinion of Suárez and of his interpretation, there are still some, as I said, who impugn it, as we saw. And others

were not lacking who claimed that the Ritual of Pope Paul V should be amended, for what I said in that same cited chapter.

It seems that this occurrence can confirm that reasoning and the said suspicion, and that it favors the Doctrine of our Father and his innocence, more than singular and rare, it justly requires that an account be given of it, and more natural than to be judged to have happened by chance. A certain Religious in Rome, throwing himself more than he ought to his profession and to the modesty of his state, and with less discretion and satisfaction with the sound and Catholic Doctrine mentioned of our Wise Master, dared for it temerariously to accuse him of the crime of heresy. So much did God will that His Servant should suffer, that he might be more like Christ, giving to the temerarious testimony and false calumny the name of zeal for the Faith, setting himself to the penalty of the Talion if he did not prove what he had said, and to have executed on him the punishment that, proving it, was to be given to Fr. Doctor Suárez.

This accusation made against a man, beyond so learned, so Catholic and so Holy, greatly scandalized. Pope Paul V felt it particularly, a just esteemer of the qualities of the Venerable Father. He ordered that the Informer be confined in Frascati, a town near Rome, until investigation of his accusation should be made, to execute on him the penalty if he did not succeed in his proof and purpose.

In this time when the inquiries were being made, it happened with more than ordinary providence of Our Lord that that Religious was given an accident so dangerous and sudden that it gave him opportunity only to ask for Confession, either by words or by signs. With this sole preparation his speech was suddenly taken from him, and with it his sense, though not his life. At this juncture a Confessor arrived, those present assuring him that that sick man had asked for confession. But seeing him without his senses and without signs of

repentance, the Confessor said: That since that Religious had gone against that opinion and contradicted it and qualified it so severely, he did not dare to practice it. And for all the insistence they made on him, he would not absolve him. And thus that Religious died without this Sacrament in the sight of all, with admiration at the occurrence, each one interpreting it in support of the Doctrine of Suárez, which so ignominiously and falsely he censured, it being so sound and true.

That death so sudden, and its end, was undoubtedly a very singular case, and in the very terms of the matter of that book and Doctrine of Suárez, which the called Confessor had obligation to practice for the good of that dying man, which he must not have noticed, conforming his judgment with the opinion of Suárez and with the common one of the Theologians, which affirms that such a sick man, who had asked for confession, must be absolved, even though speculatively the other opinion seemed to him more probable, which in life the said Religious defended. I said he had asked for confession, because in such a case it is not enough for the Confessor to absolve the penitent that he has shown signs of contrition, but it is necessary to give those in relation to the keys, as the same Suárez notes and explains in the cited volume, in Section 1 of Disputation 23, number 13.

But God by His lofty and secret judgments permitted that the pious opinion of our Doctor not be practiced on him, which is the certain, solid, and secure one, of whom he was so contrary and whom he so calumniated, dying without receiving the Sacrament of Penance, which is so useful for all and not infrequently necessary that many who without it die might be saved. The cause of that Confessor not having dared to give absolution could have been judging that the aforesaid dying man would not have intention of wanting it in that case that happened to him, stubbornly adhering to his opinion so opposed to what Suárez had taught in his favor.

CHAPTER VIII.
HE BRINGS TO A CLOSE THIS MATTER AND GIVES GREATER STRENGTH TO THE MENTIONED TRUTH

St. Cyril of Alexandria notes that it is the custom of the ignorant or of fools to murmur about the sublime Doctrine they do not understand. And when with the subtlety of things they ought to elevate themselves and become more attentive, on the contrary they faint and call hard the reasoning they ought to admire. Just as the toothless choose the softest foods, though they be the worst, and the most solid and of better substance they vituperate with all consideration, wishing with this skill either to hide their defect or to deny their ailment. Thus also those who lack sharpness of wit usually make many grimaces at the knowledge that should be sought with great study and untiring labor. Thus far Cyril.

Something of what this most learned Saint wrote I find has happened near the matter I have treated in the preceding chapters, considering that from them it is clearly concluded with how much lack of judgment some have erred, saying that Suárez followed in that Doctrine and interpretation he gave and taught what was contrary to the Decree of Pope Clement VIII, and that after that Decree had been published, our Doctor had printed the opinion that the Pope had already prohibited. All of which is manifestly false, as has been proved at length, and this argument newly corroborates: The very Doctrine and opinion of Suárez, besides the Authors I cited, was printed by the Most Wise Father Gregory of Valencia. And if it had been against the Brief of Pope Clement VIII, which was published, as I said, on June 20 of the year 1602, it would not have been printed in the fourth volume of Valencia, which came to light a year later, that of

1603. Which opinion was printed in this book while Pope Clement VIII was still living, and it was not removed nor erased from it, for being so true and pious, and not being accompanied with any declaration of the Decree and mind of that Pope, which he felt Suárez had put without his express faculty preceding. Had he known this or suspected it, the humble and obedient Father would not have given it to the Press without asking His Holiness for this license. Although without awaiting this, any Confessor would have had obligation to put it into practice and advise it by word to another when it had been necessary in case of extreme necessity, which was explained, and for the foundations on which it rests, which I omit, because here I only do the office of Historian. I ask nonetheless those who instead of strong reasons hurl calumnies or false insults against others who follow their opinions to remember what Origen wrote in the first book to the insulting Celsus: To hurl insults and abuse is not the mark of a disputant but a plebeian vice unworthy of a Philosopher, and a judgment of madness, when he ought to examine the proposed matter candidly and as far as possible say nothing alien to it.

Our Suárez did not lack sufficient motives and reasons, as we saw, to think that His Holiness would not be displeased by that interpretation of his, nor did he believe that his Rivals would hold it as irreverence to the Pope, since many other grave Authors would have incurred it, of whom it has never been said that for this they committed it nor been reprehended, nor their books mutilated. That is, for having interpreted Pontifical Decrees while the Popes who made and dispatched them were still living. This is an observation of the cited Don Athanasius Soler above, in the Apology he published in support of Suárez concerning this point. And I will give it in the same words that he writes it in Chapter 10, speaking of that interpretation of our Father: If this was any irreverence to Clement, as Suárez's rivals pretended, certainly most Jurisconsults will not be free from stain,

who teach that edicts of living Princes are to be taken thus or thus, and interpret them suitably. But it must be confessed that Fr. Nolanus of the Order of Preachers at Santa Maria sopra Minerva, Professor of Theology, was most irreverent to our Most Holy Lord Innocent X, who in Rome in the very eyes of the living Pontiff interpreted his Decree against the heresies of Jansenius solemnly condemned, the Decree still hot, so to speak, so perversely that if his interpretation had been admitted, those heresies would have been safe and immune from condemnation, and the Pontiff would have to be noted as deluded and for having labored in vain. The same unworthy glosses of Innocent's Decree Fr. Anthony Reginaldus, equally of the Order of Preachers, wishing only to bring in Physical Predetermination, introduced, and thus both dishonored the Supreme Pontiff and deserved punishment, both for the perverse interpretation and for having applied it while the Pontiff was living, of which second thing the associates of these accused Suárez.

This is the annotation of that Author, as Noble as he is Learned, in the defense he makes of Suárez, proving deliberately how sound Doctrine his was in that book on Penance, and in all the others he has written, and how good and true that interpretation of his. I do not translate it nor turn it into Romance because for what I intend it suffices that the understanding and wise penetrate it, in order to his innocence. Besides, for one who does not know Latin, the substance it contains has already been said. I only add that the same, much before Soler, was noted by our most erudite Doctor in that memorial or letter I mentioned and wrote to His Holiness, noting in it, as was touched on in its place, that he had imitated many grave Authors who had interpreted various Decrees of Pontiffs even in the lifetime of these, without for that having been censured or accused, nor their books mutilated.

From what has been said thus far, I gather that those of whom I spoke at the beginning suffer notable error, affirming that Suárez and those who admit his opinion and exposition, which today is already the common current of the Doctors, teach the Doctrine prohibited by Pope Clement VIII after this Pope forbade it, when the mentioned one of Suárez is none other than what is ordered observed in the Roman Ritual, as was proved, and is conformable to that of the Angelic Doctor cited above, and adjusts to that of St. Augustine in various parts of his works. Let them take note then that censuring our Father so unjustly, they wound not only him but so many grave Authors who follow him, as we saw. If they have a contrary opinion and believe that Decree of Pope Clement VIII must be understood in another way, they should not for that reason bloody their pens on those who laudably and piously hold the opposite, much less on men great in letters and virtues, as is our Doctor, whose spirit is more to be venerated by them than to be reprehended or censured.

Nor does the very opinion of Suárez degenerate from the Doctrine of the Company. Wherefore our Most Eminent Cardinal Sforza Pallavicini was mistaken or was not well informed of the truth, writing the contrary and saying that for that Suárez ceases to be followed in the point of Epistolary Confession, confessing that all the rest that he taught in his volumes is sufficiently probable. I am moved to think and say this for these two reasons.

The first, because the same Fr. Suárez in the letter he wrote to His Holiness, which I have had to cite various times, says, as was also mentioned, that he did not affirm in his volume that confession made by letter and sent to the Confessor sufficed, even in the case of extreme necessity, although, as is always supposed in this matter, absolution be given with the same Confessor now present and not absent, nor in writing. And this statement is proved, since neither in Section 4 of Disputation 21, which had been erased and is now newly

printed as I said, nor in any other part will it be found that our celebrated Doctor affirms such a thing, nor that he says he follows this opinion absolutely. Which is different from the one Suárez taught, as are diverse the questions that treat and dispute both opinions, although some confuse them, and not well, thinking they come to be the same, and it is not so, as is evident in our Most Learned Cardinal de Lugo.

The second reason is that there are many most grave Authors, and even of our Company, who feel that epistolary confession can be made licitly and validly in that case of extreme necessity, and there being no other way the penitent can confess his faults, provided, as has been said, the Confessor give him absolution in presence. And among those are numbered Fathers Gregory of Valencia, Francis Amicus, cited above, and Antonino Diana, who proves that this opinion does not oppose the Brief of Pope Clement VIII, as others claimed. This Author affirms in the eleventh Part of his Moral Resolutions, approved by Fr. Martin de Esparza, Professor of Theology in our College of Rome, and printed in the year 1662 with faculty of the Master of the Sacred Palace, Fr. Vincent Candidus of the Order of Preachers. Isambert, Doctor of the Sorbonne, was of the same opinion. Nor does what is read in the Catechism oppose it: It is not licit to anyone to confess sins, neither through a messenger nor through letters. Because these words only signify, as our Bardi notes and proves, that this manner of confession is not licit, speaking per se, not per accidens, and in case of necessity, when in another way it cannot be done, as in the case that the cited Diana brings above.

And thus even if Suárez had also held the said opinion, he would not for that have ceased to teach what was at least sufficiently probable, although it seems the cited Cardinal is of different opinion, whose statement and words can be understood in this way: that is, that the mentioned opinion of epistolary confession is not

conformable to, or opposes, the Doctrine of St. Augustine and of St. Thomas, and to the most common of those of the Company. Which cannot be said of the opinion that Suárez defended and printed, which is what the Ritual of Pope Paul V commands be put into execution, and is according to what all of ours teach and practice.

It is true that the same Suárez noted at the end of Section 4 of Disputation 21 that Pope Clement VIII only condemned the opinion that said: That by letters, writings, messengers, or envoys one could Confess in case of extreme necessity in absence of the Confessor and jointly receive from him, being absent, absolution. But that he did not condemn the opinion that felt it was licit and valid, confession made by writing or messenger in absence of the Confessor in that case, provided Absolution be given in presence.

Nor from having noted this should it be inferred that Our Father taught or followed that opinion of epistolary confession, as many have thought, and among them the cited Athanasius Soler above, because it is very different to affirm that an opinion is not condemned nor censured nor prohibited by the Pope, from saying that such opinion is true and that as such and his own it is followed by whoever assures the first. Suárez only said that this opinion in the manner the Doctors I cited sustain it was not condemned by Clement, but he never asserted that it was the true one, nor that he followed it as his own, nor that he stood for it, nor is the contrary deduced from Disputation 21, Section 4, nor from Disputation 23, Section 1, number 5, as Soler thought, just as before Pope Clement VIII condemned and forbade saying that in some case of necessity the Sacrament of Penance could be consummated between absent persons, our Doctor did not dare affirm that was prohibited and condemned, nor did he dare to censure it. And this, as he himself says and we saw, because of the grave Authors who held such opinion, and this especially, these are his formal words, on account of the authority

of the ancient Thomists. And not for that was he on their side; rather he always judged and held it to be false.

I have extended myself, I confess, in the matter of these Apologetic chapters. But in this one I justly conclude what I can and ought to write on the mentioned point. I have extended myself not only because defense is owed to the innocent by all paths that can be given him, but very principally so that the world may know the purity and sincerity of the Doctrine of this distinguished Master. Since a single proposition among the infinite ones contained in the twenty-three volumes I mentioned, which when I write this go printed in the hands and eyes of all, of such various and arduous matters as are known, was that in which apparently, in the judgment and scrutiny of his rivals, the censure of the Pontiff could fall, not in truth, in the opinion of the dispassionate, since with clarity I have proved that Fr. Doctor Suárez never taught the proposition that the Pope condemned. Rather in truth and in substance of the opinion, he wrote what the same Pontiff held as indubitable, and what since then almost all learned men within and outside the Company who have disputed this point have felt.

I have wished to ventilate it so deliberately because I know what the Holy Spirit says: Do not think it is humility to be silent when evil prevails and you refuse to defend the good. Flee from a humility that with omission comes to make itself foolishness. Be not humble overmuch in your wisdom, lest being humbled you be seduced into folly. And for this among other causes Fr. Suárez came out in his own defense, since it is not just that falsehood and calumny should have longer sword, which shouted that our most celebrated Doctor had taught some Doctrine contrary to the Brief or Pontifical Decree, than reason and truth, which confesses that his in everything is sound.

I will repeat more in his support, and it is what most qualifies his correct opinion and judgment and asks just consideration from those who read it: that not only is it commonly followed by the Learned and Authors as to the substance of that opinion, but the very interpretation itself that Suárez then gave to the Brief of the Pontiff, even before knowing his opinion or having communicated or asked it, but only drawn and reasoned by his correct judgment and great genius, which then was judged should be removed from his book, that same declaration is the very one that today they follow and ordinarily teach, all the learned men who have written on these matters, and the one the Church has so piously admitted in practice and administration of the Sacrament of Penance, as is clearly evident from what has been said above.

In such manner, a thing worthy of note, that then proof is made of the Doctrine of Suárez and of his patience, then his writings are qualified, and then finally he errs in the judgment of his opponents when, in the view of the most Learned and dispassionate of Europe and conformable to the very truth, he is writing with such correctness. Since the very thing he wrote and interpreted, his sharp genius dictating it to him, about which that resolution of Pope Clement fell, who having died so soon after the arrival of Suárez in Rome could not revoke it, that was what the same Pope said was his opinion, and what today we feel and follow in practice and in speculation.

Correct errors of Suárez, careful carelessnesses of his pen! For who in what was held as error thus succeeded in substance and in truth, how would he succeed in what without controversy is judged as correct? Well can I according to this take license to refresh the memory of what I said in another part, and say securely of all the Doctrine of Suárez to his Reader what St. Jerome, writing to Laeta, affirmed of St. Hilary, on whose day I write this: That he can read all

his books without scruple or fear of stumbling on the least word. Since there is not even danger of this, but all security in walking and running on the path that this our wise Master opened for us of his sound Doctrine, and there was concerning the point discussed. I added those words: Not even, etc. Both because of what has been said impugning the mentioned calumnies and undoing the equivocations or blameless errors, and also to insinuate that in all the rest that Suárez brought to light can be followed, as the cited Cardinal Sforza learnedly noted.

If however my response or what I have written has drawn blood, showing how falsely and without reason some affirmed, as I said, that Suárez gave to the Press the opinion that Pope Clement had prohibited and condemned, I remain excused, the false testimony being so great, the censure so rigid and grave, and the accusation so rash against so Wise a Doctor and so Holy a man, and against innumerable ones who on this point have followed him, all men worthy of particular veneration. And beyond the offense they received in the truth of what they taught, the past and deceased, this being calumniated as culpable and as opposed to the Decree of the Pope, their Doctrine, in the judgment, without foundation made, of such rigid Censors, it is not well that those who live and follow his solid teaching should receive the grief of not being defended with modesty, a device that must be very special of any Religious.

With which it has been my desire to fulfill what the Holy Spirit says: Answer a fool according to his folly, lest he seem wise in his own eyes. Answer the fool who speaks against you and your honor, lest he believe that your silence means he has convinced you. Which must be observed not only when the one who thus speaks is ignorant and crazy, for I do not hold as such those against whom I have defended the truth, but also when such a one is reputed learned or is so, and does thus, calumniating the very truth or persecuting

innocence, whether by invincible or vincible ignorance or by malice, for if this were found in his rashness, he would show himself quite foolish in them.

And if someone objects to me that the same Holy Spirit advises: Do not answer a fool according to his folly, lest you become like him. Do not answer the fool who speaks against you, lest you become like him. I say that both opinions are most true, without contradicting each other. Because, as St. Jerome notes, in many things it is just to respond when one's own honor is notably in danger, I understand the same of that of one's neighbor, especially if by some title it touches us, when silence gives arrogance to the other and makes him triumph against goodness, and when what is said against one carries appearance of truth, or when he gave occasion for what was said or divulged to be affirmed.

But in many other cases it is madness to respond, because to think and wish to satisfy the tongues of all is to go mad, and it suffices to lose one's judgment. And to many of the things that are said, one must respond by being silent, because then silence is not confessing but showing that what is said is so without reason that it does not merit response, particularly since many things must be left for the judgment of God, following the counsel of the Apostles St. Peter and St. Paul: Not rendering evil for evil nor reviling for reviling, but give place to wrath, for it is written: vengeance is mine and I will repay, says the Lord. Nor does that Axiom or text contradict this: He who is silent seems to consent. Whoever is silent consents or agrees that what is said against him is true. Because that is understood when one can and is obliged to respond and yet is silent. Judging that I was so, I undertook this defense so just of the Doctrine and innocence of Suárez, contenting myself with touching on what pertained to History and to its truth principally, without making mention of the reasons and arguments that, reading the matter of Penance, I noted,

which are not few and very strong, for not seeming proper to this place, for what was noted above.

I conclude this chapter and this matter by saying that although care was taken in Spain, as soon as His Holiness ordered removed from Fr. Suárez's book the interpretation of the Brief and to print another sheet in place of the other in which that exposition was, and although this was put into effect in the books that had not yet been sold, because at the same moment that it finished printing in Coimbra, this fourth volume also came out printed in Lyon of France by Horace Cardon, and the diligence of changing the sheets could not be done with that impression, it was necessary that what the Pontiff ordered be erased in them. And thus whoever sees what is erased, let him understand it is no other doctrine different from what we have mentioned, being added to it the declaration he gave to the Brief of Pope Clement VIII, of which it has been necessary to make such repeated mention.

The places where Fr. Suárez writes this difficulty or point, for whoever wishes to see them in that fourth volume on Penance, are Disputation 19, Section 3, Disputation 21, Section 4, and Disputation 23, Section 1, in number 12. All that was removed from these two Disputations has been returned anew in various impressions of different books. Two of these are found in the Convent of the Capuchin Fathers of this Most Faithful Town. One was given to the Press in the year 1608 and the other in that of 1613, both by Horace Cardon or at his expense. All that had been erased from the old ones that had been printed in the time of Clement was restored to them.

For greater certainty of this same truth, see also the Apology I cited in another place by the Ancient Sage, Doctor Don Athanasius Soler, which is found at the end of the posthumous volume of our Father treating the true intelligence of efficacious Divine aid, printed

in Lyon of France in the year 1655. This Author made it against a modern and young Writer who said: That all the opinions of Suárez were probable, excepting the one he taught on epistolary Confession. That Doctor shows in his Apology that this youth was excessively free in his censure, and how false this is, but how probable even what he wrote concerning this point, our great Doctor, of whom I have already said and proved never held such opinion respecting Epistolary Confession.

In this Censor so rigorous, perhaps for being poorly informed of the truth, as in some others, I find verified what our Doctor wrote before going to Rome to Pope Clement VIII, in that memorial or letter of his I cited, begging His Holiness not to permit that that opinion and interpretation on his Brief be removed from his book, since it was so pious and true, telling him the following: Because in this occasion is given that each one speak of the Author, these are Suárez's words, speaking of his book, and of the Doctrine that was there, as it seems to him, and there will be no lack of those who say that there was some error, bad Doctrine. With this modesty and prudent providence, not to say prophecy, he prevented, speaking with His Holiness, or foresaw, or said before what afterward has happened, since some thought and even affirmed, deceiving themselves, that having mutilated that volume was for some error or bad Doctrine that was in it.

Without doubt this contradiction or labor must have served and occasioned Suárez, being so humble and patient, to forge for him a great and very rich and precious crown for Heaven. And even having suffered it so blamelessly, he came afterward to be more esteemed on earth by grave and understanding men, and singularly honored by the same Roman Pontiff, Pope Paul V, as will be said hereafter. And thus he must have merited much in having undertaken that journey to Rome, which he deservedly made to defend his just

cause and the truth of his Doctrine. He well knew that Proverb that says: Truth, when it is least defended, is oppressed. And what St. Hilary wrote: Truth cannot be understood otherwise than if those things that are opposed to truth are shown to be false, and this indeed with more complete disgrace of the liars if the lies themselves profit truth.

To manifest this I have extended myself so much, mentioning all the reasons I have been able and have known, and to undo and impugn the falsehood of that unjust calumny, as I said, which touching the Master also wounds the disciples, and they must take it as their own. Since sometimes not only is it useful to respond to such, but even necessary, lest by silence one fail. For this St. Gregory of Nyssa observed: The bow of calumny is stretched; it is useful to confront, with turned face, the lie. And the Abbot Peter of Celles wrote: Both sin, he who lies in his accusation and he who disdains to dissolve false accusations with true relation. Reprehensible humility it is, to abase yourself vainly more than you feel in your heart; detestable presumption to neglect your fame and not abolish the stain of suspicion.

CHAPTER IX.
FR. SUÁREZ RETURNS FROM ROME TO SPAIN. HE CONTINUES HIS LECTURES AND IMPRESSION OF HIS BOOKS, AND WHAT HE WROTE IN THE DIFFERENCES THAT AROSE BETWEEN THE POPE AND THE VENETIANS

His business concluded in the form that has been said, Fr. Suárez planned to return to Spain and to the exercise of his studies, his Chair, and impression of his books. To achieve this he went to kiss the foot of His Holiness and ask his Blessing and license for that

journey. Pope Paul V did not give it to him. Rather with words full of utmost love, kindness, and esteem for his Person and qualities, he gave him to understand that he would be pleased if he remained in Rome for the ornament and luster of that Court, and to serve that Holy See in most grave matters he had in which to employ him, and for the dispatch and counsel of those that might arise. Fr. Suárez esteemed that honor His Holiness did him with humble and modest words, for such gratitude does not oppose humility. But although he felt the resolution of the Pontiff and was determined to return to his quiet in Coimbra, he did not dare for the present to make further insistence nor clearly manifest his mind until His Holiness should declare his more clearly.

With this various opinions ran in Rome concerning the Person of Fr. Suárez. Those outside the Company published that the Pontiff was granting the Archbishopric of Naples to our Fr. General Claude Aquaviva, who in the time of Pope Clement VIII had already firmly refused that Dignity which this Pontiff offered him and named him to, and that he wanted Suárez to remain in his place, succeeding him in the charge and government of the entire Company. Others with more foundation judged that he wanted to make him his Theologian and keep him always at his side for communication and consultation on his doubts and business. And this went so far that he already had quarters assigned and the apartment made in the Sacred Palace. Finally the most understanding and the justest esteemers of the great qualities of virtue and letters of the Venerable Father persuaded themselves that the Pontiff wanted to make him Cardinal, so that the Sacred Purple might be qualified no less with the nobility and illustrious blood of those who wore it than with the outstanding parts of Suárez the Jesuit. And in truth there will be no partisan who does not judge that Suárez was more lacking to the Purple than the Purple to this great Doctor, since it would not make him wiser or

more perfect, which are the qualities that merit justest esteem, and it would have been great luster to the Supreme College of Cardinals to have had in its bosom a man so eminent and distinguished.

In these suspensions the days and months passed with much feeling on his part at such detention. He greatly desired to return to the task and exercise of his books, and much more as a true humble man to flee from the honor that was very likely to reach him if he remained in Rome, according to the name and opinion he had in that City and Holy Court, and conforming to the love and esteem His Holiness and the Cardinals had of him. For this it seemed necessary to him to flee long journeys, and thus he applied many and various diligences through interposed persons, such as the Ambassador of Spain, Cardinal Bellarmine, and our Fr. General, so that His Holiness would give him license to return to Spain and to the Chair that His Catholic Majesty had given him in Coimbra. The Pontiff responded that he should give him in writing the reasons he had for departing. He gave them to him, but His Holiness never finished giving it to him nor declaring himself, trying to entertain him with those delays so he would not leave Rome.

At this time a very good occasion arose for his journey, and so as not to lose it, he resolved to send a note to His Holiness with humble reasons, but so efficacious and even determined that finally he gave him his Blessing and license, although with signs of feeling at his resolution.

With this he departed from Rome, began and continued his journey with considerable haste, which the love of seeing himself in his cell and retired study gave him, and among his Fathers and Brothers whom he loved tenderly, paying with this the debts and obligations in which the love, esteem, and charity of those most Religious Fathers had placed him. On this return from Rome, or on going there, he passed through the Cities of Valencia and Barcelona,

in which, as trustworthy and elderly persons who saw him have told me, the people called to him and said of him: This is the celebrated man. And today his name and his Doctrine are very celebrated, for being so taught and followed in their Universities. When he left our College of Barcelona, which is very near the University, upon learning of it, all the Students from there also came out to see him and greet him, attracted no less by the fame of his Doctrine than by the example of his singular modesty. He always went with lowered eyes, which edified and composed all who looked at him, and as if pensive and absorbed in high prayer and in some most profound reasoning of studies, as Doctor Sigismundo Coll affirmed to me, who at that time was attending that School where as a youth he studied Theology and Medicine, and died a few years ago in this Town, having completed eighty-eight years of his age.

And another person told me that the Students from the University to the College, which are on one very wide and very long street called the Rambla, positioned themselves in two wings and as if in composed order so that the Holy Father might pass between them, being unable to go by another part, applauding him and saying to him many times Victor, as is customary there when some Doctor has obtained by competition or opposition some Chair, or showing him and making him many kindnesses, signs of the love and esteem with which they venerated and loved him for his wisdom, and admired jointly the virtues they saw resplendent in him, united so beautifully with the great Doctrine he had published in so many books.

Not only did the Students of that outstanding School of the most noble and very loyal City of Barcelona give signs of this joy, affection, and esteem, but even the University itself, giving them anticipatory example of the veneration with which such a guest as Fr. Doctor Francis Suárez was to be respected and esteemed, on the day he arrived in Barcelona, when he was to enter it, all its Doctors,

dressed in the Doctoral insignia of cap and hood, with the mace raised, the Beadle who sustains it preceding, went out to receive him as if he were an Oracle of Heaven, and accompanied him to the College of the Company where he lodged. The Reverend Valentin Bautri, who is today Rector and Pastor of the places of Bellpuig and San Marçal in this County of Roussillon, told me this, and that he heard it recounted different times by the Reverend Anthony Compte, his Predecessor in that charge, who told him that he himself had seen that honor done to him, finding himself then already a Priest and hearing Theology in Barcelona. Whose eyewitness testimony is no less worthy of credit than that other first one who learned and drew it from this, since we all knew the edification with which the said Anthony Compte lived and proceeded until death, the many years he was in this Town, having left that office of Curacy, a Beneficiary in St. John, the Major Church in it. As is also notorious of that Successor of his, the zeal he has for souls, adding for their salvation, beyond the continuous ministries of his charge, that of the Pulpit, not only in his Parishes but even in many others in which he so usefully exercises it.

Suárez finally arrived at Coimbra, and scarcely had he arrived there when he continued the impressions of his works which with the occasion of the journey to Rome he had interrupted for two or three years, although, as I said, he lost no time in his studies on the entire journey going and returning. Rather he studied while traveling as he could in the quiet of his apartment, and continued the matter, dictating to the Scribe who went in his company, without his having to note the line or point, argument or reasoning in which he had last left off when it had to stop for other occupations or actions.

As soon as he saw himself in his retreat in Coimbra, he gave to the Press the first volume of the first part of St. Thomas, from question one to question 49, in which he treats at length the matters of God as one, of His Goodness, Infinity, Immutability, Eternity,

Unity, Knowledge, and Will, and then all the matter of the Trinity of God, His relations, attributes, and properties, the matters of predestination, reprobation, Beatitude, and all that the Angelic Doctor wrote up to question 49, all disputed with the same sharpness, comprehension, and erudition of sacred Councils and Holy Fathers as the volumes already printed. This came to light in Coimbra in the year 1606 the first time, as soon as he came from Rome. And it is the ninth child of his fecund genius.

This volume on the first part having been published and he continuing his lectures, news arrived at Coimbra of the dissensions of the Venetians with the Supreme Pontiff. On the occasion of a certain lawsuit between a Doctor named Zabarela on one side and on the other between the Monks of the Monastery of Praglia of the Order of St. Benedict, of the Congregation of Monte Cassino, a City in the Dominion of Venice, the Venetian Senate made certain laws or Decrees that were against Ecclesiastical Immunity and liberty. They came to the notice of the Pontiff, who at that time was Pope Paul V. He felt it as the cause demanded and came to its defense as his dignity obliged him. For this he availed himself of his spiritual arms of censures, excommunications, and interdicts promulgated against the Authors of the Decrees I mentioned and against their supporters, so that ipso facto they would incur them if within four days of their promulgation in Rome, after they knew of it, they did not annul and revoke those laws.

The Duke and the Senate opposed these Censures, not declaring themselves disobedient to them but saying that His Holiness could not promulgate them nor were they comprehended in them. I do not wish to entangle myself in relating and impugning the reasons with which the Duke tried to prove that the excommunications of the Pontiff did not oblige him nor his Senate, because it is not my argument. And there I also omit what those laws

or Decrees were or what they contained, for not being necessary. Whoever wishes to know and see this matter treated more diffusely may read the fifth part of the Pontifical History written by the very Reverend Fr. Marcos de Guadalajara y Xavier, for for my purpose what I will say here and in the following chapter suffices.

To the due defense of a cause so just and so proper to the Church, her sons came out, each one taking it so much to his charge as if he alone were the one to whom it pertained. Among the many in number and most grave in qualities who wrote in this cause and in this case were the Most Eminent Cardinals Robert Bellarmine of our Company, Cesare Baronius, and Ascanio Colonna, the Most Illustrious Lord Don Juan Beltran de Guevara, Archbishop of Salerno in Sicily and Visitor of the Kingdom of Naples, and later Archbishop of Santiago in Spain, and many other most learned men, both in law and in sacred Theology.

But among all, our Doctor cut his pen very finely, whether because His Holiness ordered it of him, or because of the contentment and great appreciation he had of his wisdom, or moved of himself by the present necessity in which the Holy Church and her Pontiff found themselves, which solicited his spirit as one so zealous and true son of hers, or what is most certain, moved by both respects, he wrote a very learned and great book against those laws of the Senate of Venice, showing clearly with authorities of Sacred Scripture, Councils, Ecclesiastical Traditions, testimonies of the Holy Fathers, ancient Histories, and other foundations and reasons that they opposed and clashed with Ecclesiastical liberty, its immunity, and due obedience to the Roman Pontiff as Head of the Church.

He responded jointly in the same book to the many and various treatises that certain persons with affection of flattery or interest had published in favor of the said Decrees, confuting with singular Doctrine and sharpness all their reasons and arguments,

proving to them that they were no less in error in defense of those than the Venetian Senators in having published them. This book, which as I have said was a just volume, Fr. Suárez wrote from Coimbra to Rome, consecrating it to His Holiness as fruit of the field of his wisdom, so that from it his zeal might be evident to him, and the affection with which that labor had been written and taken for the service of the Church and his.

CHAPTER X.
THE BRIEF THAT HIS HOLINESS SENT TO FR. DOCTOR SUÁREZ IS SET FORTH, FOR WHAT HE DID AND LABORED IN THE AFORESAID CAUSE AND MATTER

We saw how the mentioned dissensions obliged Suárez, if not to interrupt his studies, at least to change them from other matters he was preparing for impression, to return as so true a son of the Church for the credit of his beloved mother, defending her like a valiant soldier with the fine edge of his pen as if a sword from those who combated her, laboring on that book which he dedicated to the Supreme Pontiff. Having read it attentively, he remained so pleased with its admirable Doctrine, erudition, and efficacy of reasons, and jointly with the spirit and valor with which he had come to the defense of the Church, that to show his obliged spirit he immediately sent him in recompense to Coimbra a Brief so honorific, so grave, and of such esteem for the person of Fr. Suárez, as the same Brief will say in its own words, to give more faith to the truth, which are those that follow, and those of the superscription that said thus.

POPE PAUL THE FIFTH

To Our beloved Son Francisco Suárez, Priest of the Society of Jesus, Doctor of Sacred Theology, and Primary Professor in the University of Coimbra.

Beloved Son, health and Apostolic Blessing. How great is our God, and His power and wisdom, appear clearly from the storm which ecclesiastical liberty has suffered in past months. Certain lovers of darkness attempted to pour forth the night of errors upon the truth with their wicked writings; but so many faithful servants of Christ so successfully dispelled this pestiferous night with the light of sound doctrine, that this night was plainly illuminated by the grace of the Holy Spirit. Among these servants We count you first of all, and the volume you sent to Our Apostolate. Much diligence and doctrine shine forth, and no less ardor for asserting Catholic truth and defending the divine authority of the Seat of Blessed Peter, so much so that the entire work manifests its Author to be an Eximious Theologian and pious. There is therefore cause for you to rejoice in the Lord, and give thanks to the Father of lights, from whom every best gift and every perfect gift descends. To Us this could not but be a most welcome benefit, and such a benefit, opportunely placed by you before Holy Church committed to Our humility. Wherefore, praying Our Lord Jesus Christ to grant and reward you according to the riches of His goodness, that you may merit well of His Spouse from day to day, We impart again the Apostolic Blessing. Given at Rome at Saint Mark's, on the second day of October, in the year of the Lord 1607, the third year of Our Pontificate.

This is the exact transcript of the Brief of His Holiness, in which he gives the title of Eximious Theologian, or Eximious Doctor, to Fr. Francisco Suárez, seeming to say little less than Greatest, which is the title the Church gives to the glorious Doctor St. Jerome, as the venerable and erudite Fr. Juan Eusebio Nieremberg noted. And Pope Paul the Fifth counts our Master as the first to banish the shadows of

errors and evil doctrines, like a refulgent torch whom God placed upon the candlestick of His Church to dispel and drive them away; in the manner that, translated into Spanish, anyone who does not understand Latin will see, which without removing or adding a word to the honorific clauses of the Supreme Vicar of Christ, reads thus.

POPE PAUL THE FIFTH

To Our beloved Son in Christ, Francisco Suárez, Priest of the Society of Jesus, Doctor of Sacred Theology, and Chair of Prima in the University of Coimbra. Beloved Son, health and Apostolic Blessing. How great is our God, His power and wisdom, is clearly seen in the tempest which ecclesiastical liberty suffered in past months. Certain lovers of darkness attempted to obscure in their perverse writings the light of truth with the night of their errors; but many true servants of Christ so successfully banished this pestiferous night with the splendors of their doctrine, that without doubt it was seen and remained illuminated with the rays and grace of the Holy Spirit. Among these most blessed servants of Christ, We count in first place the book you sent to Our Apostolate: greatly shines forth in it your outstanding study and labor, your diligence and your doctrine; and no less the burning zeal you possess and ardent affection for defending Catholic truths and supporting the Divine authority of the Seat of the Blessed Apostle St. Peter; in such manner that the entire book proclaims that its Author is an Eximious Theologian and at the same time pious. Therefore you have much to rejoice in the Lord, and give many thanks to the Father of lights, from whom flows every good gift and every perfect gift. To Us this could not but be most acceptable and pleasing, this benefit, and such and so great a benefit done by you so timely and opportunely for Holy Church, which is in the charge of Our littleness. Wherefore We pray Our Lord Jesus

Christ to communicate to you much grace, so that each day you may serve His Spouse Holy Church more, and that He may give you the reward of your services according to the riches of His goodness. We give you a second time Our Apostolic Blessing. Given at Rome at St. Mark's on the second of October 1607, the third year of Our Pontificate.

I know not what words of greater praise and honor, nor more grateful ones could be feigned or more appropriately formed by one to his liking, ambitious for honor, than those referenced from the Supreme Pontiff Pope Paul the Fifth, written in praise of Suárez. Of all of them let the prudent and dispassionate person ponder that His Holiness called the labor that Fr. Suárez undertook in defending the Church a benefit and great benefit; and it being certain that its Author would have remained very honored had the Pope given it the name of service done for her and her Head (since thus is called all that a subject does for a Superior, and with more reason all that Christians do for Christ Our Lord and for His Church), the Supreme Pontiff goes further in honoring our Father, not wishing to give to his labor and study the name of service, with which he would have considered himself well rewarded, but rather that of benefit, which implies the superiority of the one who does it over the one who receives it.

And worthy of notice and singular is the honor and praise that the Pope attributes to Suárez, since there being so many eminent persons in dignity and letters who on that occasion took up the pen and wrote most learnedly in defense of His Beatitude and of the Church, and among them the most erudite Cardinal Cesare Baronio and the most wise Roberto Bellarmino, whom Pope Clement the Eighth, when on the third of March 1599 he declared him Cardinal along with eleven others, one of the reasons he gave was that he named and chose him for that post because the Church of God had no one equal to him in terms of doctrine: "We elect him because the

Church of God has no equal to him as to doctrine." Nevertheless he recognizes the work of Suárez, labored at this time, in first place, and to it alone he exalts and mentions with the sublime eulogies we have seen; in which, in my judgment, I find fulfilled and confirmed in some way what had been prophesied of him so many years before, even while still a student (as I said elsewhere), that he was to be an eminent Doctor of the Church, and that he was to illustrate her with admiration; that he would be one of her most distinguished columns of all she has had in all her centuries.

For Pope Paul the Fifth having given him the surname of Eximious Theologian, Eximious Doctor, it was the same as calling him an excellent, outstanding, and singular Doctor, for that is what Eximious means in Latin; and in another sense that this surname contains, His Holiness wished to call him clearly Sun of the Church, the Sun being the singular light of the world, which not only illuminates it but also kindles and inflames it. Which properties the Pontiff applied to Suárez when in that Brief he affirms of him that in the book he had composed in defense of the Church, there shone forth greatly not only his outstanding study, his diligence, and his doctrine, but even his burning zeal and ardent affection that he had and showed for sustaining Catholic truths and supporting the Divine authority of the Seat of St. Peter; where the Vicar of Christ Our Lord indicates that Suárez was an eminent Column of the Church, his doctrine serving her as support, and with his writings maintaining her constant and firm; and like a column of fire (similar to that which illuminated the People of Israel by night as a guide on the road toward the Promised Land), banishing with the splendor of his wisdom the shadows of the errors of some who attempted to cloud and obscure the light of truth with the night of their dark writings, with such felicitous success that there remained illuminated that

night so blind and so pestiferous with the rays and grace of the Holy Spirit, as the Pontiff himself noted.

Nor is it known that His Holiness thanked with special Briefs any of those who on that occasion wrote in favor of ecclesiastical immunity except our Suárez, there being such celebrated men as the three Cardinals mentioned, an Archbishop, some Bishops, and another large number, very distinguished, of eminent Doctors in all faculties, who took up the pen and wrote most learnedly in defense of the Pontiff and his Church. Without doubt that work must have been very pleasing to His Holiness when even for it alone he merited being called a singular, extraordinary, outstanding Theologian, and very great; for all of this embraces that word Eximious; and is likewise gathered from what the Church recounts of St. Bernardino of Siena, saying of him that he always carried in his mouth and breast Jesus, and to declare the tender devotion and special affection and great love he had and showed with that sweet, delightful, and holy Name, she calls him Eximious. This same title of Eximious Doctor had also been given previously to Fr. Francisco Suárez by the Holiness of Pope Clement the Eighth, as the learned Fr. Andrés Mendo affirms in these words: "Pope Clement the Eighth and Pope Paul the Fifth called Fr. Suárez Eximious Doctor." Therefore rightly as conceded and so gravely authorized by two Popes, this surname is attributed to him by excellence or antonomasia when speaking of him, this glorious surname or title of Eximious Doctor.

The Book for which Suárez merited such honor did not reach the printing press, and the cause was that shortly after it arrived in Rome in the hands of His Holiness, the disagreements of Venice with Holy Church and her Pontiff were resolved, which was what Fr. Suárez treated in his book and what he had intended with it; and so that some might not be exasperated if, after everything was peaceful and quiet, it were published, becoming ill anew with the medicine.

But since it did not come to light, it remains preserved, like one who does not cast away his arms in time of peace but rather keeps and preserves them for occasions of war; may Our Lord grant that they never be necessary in His Church, but that He preserve her in all union and concord, and increase and continue that Republic of Venice in being, as it is, obedient to the same Church, and valorous in preserving the Catholic Faith in its States against the Turk who invades them so pertinaciously.

CHAPTER XI.
CONTINUING THE PUBLICATION AND PRINTING OF HIS BOOKS

Though our Master and Eximious Doctor was occupied in attending to his lessons, in resolving and responding to continuous cases consulted to him from all Spain, for which an entire man was necessary, and in the obligations of his state as Priest and Religious, he did not cease from the publication and printing of his books, as if he had no other occupation or employment. And thus having fulfilled the obligation of defending the Church in the matter of Venice (of which I spoke in the past Chapter), he immediately printed the first tome On Religion, which is the tenth fruit of the most fertile field of his genius. He chose this matter of the virtue and state of Religion to pursue it most faithfully and profoundly exhaust it in the four great tomes that he wrote on it, judging that just as Sacred Theology is speculative and practical, teaching us in the first the knowledge of God and giving us in the second ways by which we may venerate Him with the worship due to His Majesty, so the Theological Doctor found himself obliged to fulfill both respects in order to teach perfectly the Theology he professes.

Wherefore, as in the books already printed he had so learnedly treated it in what pertains to speculative Theology, he wished in these on the virtue of Religion to teach the worship due to God and His greatness; because he had no other target at which his studies aimed, nor other end to which his labors were directed, than to give men knowledge of God and rules or documents of how to honor Him and respect Him reverently. He disputes in these four tomes On Religion all that St. Thomas wrote in his second part of the second part, from question 81 to question 100, and from question 183 to 189, which is the last of the second part of the second part.

This first tome contains three treatises: the first on the nature and essence of the virtue of Religion, divided into three books, and these into many chapters; the second is on the affirmative precepts of the virtue of Religion, and especially those that touch on its exterior worship, in which in three books he treats of the precepts of Divine worship through the keeping of feasts, religious veneration of Temples and immunity of Churches, offerings, tithes, and first fruits. The third treatise embraces the vices contrary to the virtue of Religion; it speaks of the negative precepts in which they are prohibited, and treats in four books and very many chapters of irreligion and its species, of tempting God, of blasphemies, superstition, its various sacrilegious modes, and most extensively of Simony.

He writes all these matters with such comprehension of their points, with such clarity of their difficulties, with such extraordinary erudition, not only of what touches on the obligation of a perfect Theologian but even that of the most outstanding jurist in the knowledge and different notices of civil and Canon law, in the true and solid interpretation of its most obscure laws and intricate texts, in the sound and clear doctrine of its most profound Authors, that whoever attentively considers him will make a well-founded

judgment that he could not have devoted himself to any other study than this, finding him so versed in it as one who had it alone as his principal employment. So perfect a Theologian and so consummate a jurist and so Eximious in the greatest Faculties our Doctor showed himself to be.

This first tome On Religion was printed in Coimbra for the first time in the year 1608, and in this same year the tome On Penance was reprinted, all that had previously been removed having been restored to it; and the same has been repeated in the other impressions newly made, as I noted at the end of Chapter Five and in others. The reason why all that had been mutilated from said Book by Decree of the Pontiff was restored to it is given by Fr. Gabriel de Henao in the tome entitled Historical Defense of Middle Knowledge. And the cause for Pope Paul the Fifth permitting that all of that be reprinted (it being proven, as it was, that it was true doctrine) could also have been as a show of gratitude for the labor and Book that the previous year he had composed (on the disagreements, of which I spoke, between the Pope and the Republic of Venice, which were afterward resolved) and for which he had sent him that honorific Brief, judging that what had passed was sufficient, and that there should be outside the Book that was printed during the life of Pope Clement the Eighth the declaration Suárez gave to his Decree without his consultation or permission, although it should be read in the others that, after the death of the same Clement, were newly stamped, since the same reasoning did not apply and the times were different.

For we see many times that what is prohibited in one time is permitted in another; and conversely, what could be done licitly in one is forbidden in another and is illicit; because the same Superior who makes an order can afterward remove it, or the one who succeeds him and has equal power with the one who established it. For just as

time changes, so do conveniences, reasons, and motives change. Wherefore the Most Illustrious Don Fray Antonio Pérez, who was Archbishop of Tarragona, spoke well, following our Layman: "Distinguish the times and you will harmonize the scriptures." Others say: "You will harmonize the laws," although in the same sense. From which it follows that sometimes those who do not read Histories and do not distinguish one year from another reason badly and absurdly.

Let the case serve as an example to prove this and confirm what we say, which the Pontiff did with Suárez; the case that the Angelic Doctor recounts: he affirmed that a Cleric incurred irregularity if in defending himself he killed another, even though he had no intention of killing him but only of defending himself. Which doctrine today no one can follow or teach (although anyone could defend it when St. Thomas wrote it, for he neither erred in it nor failed in holding it) because the contrary has since been defined by the Church, as is seen in the single Clementine decree On Homicide and in other places, where it is declared that a man can defend himself without becoming irregular, killing another when in no other way can he save his life and defend himself.

The reason for this and the disparity is taken from the fact that in the time of St. Thomas, homicide even committed with the moderation of blameless defense (as the Doctors speak and note) induced irregularity and caused it; now, it does not. It caused it anciently because Pope Nicholas the Ninth had so disposed, as is read in the Decree. This law lasted some years; but afterward, it seeming excessive rigor and something to be mitigated or removed, after the death of the Angelic Doctor, the Church established and resolved that he who killed another in the manner that has been said should not be irregular, as is evident from the cited Clementine decree. Therefore the same Saint noted well that human laws are variable and different according to diverse times.

From this we must gather that in things that do not depend on the nature of things, as they say, which is invariable, but on the judgment of men who change daily, it is important to consider and distinguish the times so as not to place or expose ourselves to manifest danger of error; and so that we may be correct in the matter of following some point of doctrine or anything that is to be taught, printed, or published. Wherefore there is no need to be surprised that the same Pope Paul the Fifth, who ordered removed from the tome On Penance that Suárez printed the interpretation given to the Decree of Pope Clement the Eighth while that Pontiff was living, afterward permitted (as did the other Pontiffs his successors) after his death that it be reprinted in other books, the reasoning and even the time being now different, His Holiness judging that the aforesaid exposition could well stand and subsist with the Decree of that Pope, now deceased, in the tomes that were newly to be stamped, for what I said above; and so that no one might think that the mutilation of the book had been for some error or falsehood, and so that a Doctor like Suárez, so meritorious of the Church and loved and esteemed by His Holiness for his person and for how much he labored incessantly for her, should not remain discredited.

I have been forced to make this digression and detain myself more than I thought on it, since the principal point requires it, which has had to be ventilated another time concerning that doctrine of Suárez (which some have attempted to censure without foundation and with bad or false information), and also because I have now arrived at the time when our Father gave to the printing press that first tome On Religion, which was, as I noted, the year 1608, in which at the same time the one On Penance was reprinted, without lacking any letter of those that were the first time published and written in that book.

Then the following year of 1609 he stamped the second tome On Religion, which is the eleventh offspring of his fertile understanding. It contains three other treatises, and each one various books and chapters: the first is on Prayer, Devotion, and Canonical Hours; the second on the oath and adjuration; the third on the vow most extensively decided in six books. This second tome is in all respects brother to the first on this matter; and thus of it I say what I wrote of the others, remitting the fulfillment of this truth to anyone who with attention and desire to profit from his doctrine reads them, adding that he will see in them depicted the spirit, the wisdom, and the most exalted union with God of our Father.

Because books and writings are usually a living image and representation of the customs, acts, and most interior inclinations of their Authors; what abounds in the heart usually overflows into the mouth, and that very thing runs even more readily to the pen. With it a man draws and represents himself more properly; and with the license of present solitude and without the accounting of when others attend him, he more easily discloses his affections and feelings by writing than by reasoning.

Let him therefore read, who aspires to a high knowledge of God and a burning love of Him, and whoever affectionately desires to know what that of our Father and Master was like, his writings; for in many of them (at least, as in the books on the Mysteries of Christ Our Lord, of His Most Holy Mother, and in those on prayer, devotion, and contemplation) will not be found more lines and words than manifest traces and signs of a spirit marvelously invested with the light and penetrated with the warmth of the Sun of Justice, and full of splendors and admirable fervor of a knowledge and wisdom like that of an incarnate Cherub, and of a tenderness and devotion like that of a new Seraph.

But not only does he illuminate and kindle, teach and move when he writes, imitating a Bonaventure with felicitous progress (for embracing in his writings both properties or effects, the Church calls him Seraphic Doctor), but he discloses along the way, perhaps without intending it himself, secret mines and very precious treasures of his interior virtues: of humility, modesty, devotion, piety, and zeal for souls, liveliness of faith, breath of hope, ardor of charity, and abundance of all the rest. In such manner that showing himself on all occasions no less excellent and singular in holiness than in doctrine, in devotion and piety than in wisdom, he rightly enjoys the title with which the Holiness of Pope Paul the Fifth called and honored him: Eximious and Pious Theologian or Doctor.

He continued his lessons, but did not therefore interrupt the publication of new books. The Rector of the University of Coimbra was Don Alonso Hurtado de Mendoza, later Bishop of Guarda and finally Bishop Count of Coimbra, a person illustrious in blood and great in letters; he was also a great friend and passionate admirer of Fr. Suárez; and judging that it would be of great luster to Sacred letters if some long treatise on the matter of Laws were published, disputed scholastically, as the Angelic Doctor wrote it succinctly in the first part of the second part from question 90 to 109, he asked our Eximious Doctor to apply his study and genius to that matter. Our Father Doctor obeyed him, and having dictated it to his hearers in the lessons of two years, it was received with such admiration and esteem by all that the Superiors immediately ordered him to print it for the common utility of the entire World. He did so in the year 1612, this great tome On Laws being the twelfth of those printed. In it he treats and disputes all that St. Thomas in the eighteen questions he composed in the first part of the second part on this matter, with extraordinary facility and felicity of genius, with admirable comprehension of all that pertains to that argument, with singular

erudition in both laws and study of their Doctors; and finally with the admiration of all Theologians and jurists, each one finding in this book his faculty so understood and treated as if the Author professed no other. It consists of ten books, and each one of many chapters, in which he disputes all that pertains to all the differences of Laws: human and Divine, positive and eternal, Canon and civil, ancient and new.

Of this very rare facility and most exquisite felicity, and of this most singular gift that Our Lord gave to His Servant, of laboring so much for His Church and so successfully, of writing so many different books, all of them great, and of his capacity so profound and extensive that is discovered in them, there was no lack of someone who, blind to so much light, took occasion, not considering how much distance there was from his short genius to the outstanding one of Suárez and to his comprehension, to calumniate him falsely and obscure his name, it being so brilliant (but in vain, since the truth contrary to his calumny is so patent and clear), saying that his works are the labors of many who have composed them.

He would have hit the mark if he had judged and published that our Master alone, by a very particular benefit and gift from Heaven, gathered and had in himself the knowledge and doctrine, the gifts, faculties, and talents of very many; and as a faithful and grateful Servant, he wished to employ them entirely and fully in the service of that Lord who had communicated them to him and in the benefit of his neighbors, fulfilling in him exactly what the Sovereign Teacher asked of His Apostles and Disciples, that each one of them should be worth many, when He said to them: "And you be like men." For the falsehood of this calumny, which envy or the most supine ignorance could fabricate and vomit, manifests itself by itself, and anyone who sees and penetrates the resemblance that his writings have and observe in everything will immediately recognize it, as children born

of one and the same mind alone, in addition to the originals that remain and are kept like relics.

This imposture is likewise undone by the humility of Fr. Francisco, who was so far from appropriating to himself alien books or labors and publishing them in his name that he would not have permitted his own name to be printed on his own works if the Superiors had not conceded it to him, so that there would have been no memory of him in the world. But the Prelates of the Society (and the same must be believed of those of other Religious Orders) always want each Author to put his own name on the works he has labored on and that are to come to light, and not that of another from the same Order, this being more in conformity with the greater purity of truth, of which all of them must pride themselves.

CHAPTER XII.
ON THE ADMIRABLE BOOK HE WROTE AGAINST THE ERRORS OF THE ANGLICAN SECT

The fame of our pious Theologian and Eximious Doctor was flying everywhere, carried not so much by the wings that ancient erudition attributed to fables, as by the pen guided by his hands, more powerful and much swifter to make him famous in all the World; when he found himself obliged, not to cease from his studies, but to change them in defense of the Church and her Pontiff outraged by the heretical English King.

It is not departing from my argument to touch here briefly on the causes there were for this new study. The King of England and Scotland, James the Sixth of that name, had promulgated that Edict (which he and past Kings, also infected with the pestiferous contagion of heresy since Henry the Eighth, called the Oath of Fidelity) in which he obliged all his subjects of whatever state to hold

him as supreme Head of his Kingdom in temporal and spiritual matters. Against this decree or oath, as soon as it came to his notice, the Supreme Pontiff Pope Paul the Fifth dispatched two Briefs, the first of September 13, 1606, and the second of the 25th of this month of the following year 1607, in which he gave form to Catholics as to how they were to conduct themselves in that most arduous affair and what they were to think in that most difficult and important case.

That edict or oath of fidelity is referred to in the fifth part of the Pontifical History, in book 1, chapter 2, and in this same place the first Pontifical Brief; and the second Brief is brought in chapter 6 of book 3. The cause from which that sacrilegious decree originated is recounted in chapter 11 of book 1 of the same History. These Briefs, with letters from our Most Eminent Cardinal Roberto Bellarmino on the same argument as them, were dispatched to England to Master George Blackwell, who had suffered for the Faith, Archpriest of that Kingdom, which is one of its most principal Dignities; and neither the Briefs nor the Cardinal's letter could be concealed from the heretical King, who, incited by resentment and blinded by it, armed himself with his pen to defend his errors as he might with those of his weapons to secure his Crown.

He wrote a book whose inscription was: Apology or Defense of the Oath of Fidelity, full of a thousand errors and heresies against the Roman Church and against the Faith, establishing his sect and impugning the true Religion; at the same time he published another treatise that he called: Preface or Monitory Exhortation, which he addressed to all the Catholic Kings and Princes of the entire Christian World, trying to bring them to communication with his perverse sect, so that those whom the true King of Kings and Lord of Lords, Christ Jesus, armed with supreme power to defend the Roman Church that He founded and acquired with His own blood, persuading them of the heretical King's errors and communicating his counsels to them,

might incite them to offend the same Holy and Catholic Church, of which he himself should be the protector; and to make them believe more strongly and follow his belief and false sect, he gives it the name of Catholic and primitive Faith, and to our sacred Religion he qualifies it as heretical and as having failed in the institution of Christ. He usurps and unjustly takes for himself the title of true defender of the Faith; and attributes that of Tyrant, Apostate, and Antichrist to the Roman Pontiff, supreme Pastor and only one of the Faithful and supreme Head after Christ. Of that Prologue or Dedication Guadalajara speaks in the referenced History.

Such blind audacity of the English King justly moved the spirits of all Catholics, especially that of the Supreme Pontiff Pope Paul the Fifth, and desiring to place on him the restraint he deserved and enlighten him, he ordered the Most Eminent Lord Cardinal Carafa, who was at that time Nuncio in Spain, to write in his name to Fr. Doctor Francisco Suárez and order him that with the wealth of wisdom and erudition that God Our Lord had communicated to him, he should sally forth to the defense of that cause and return for the honor of the Church unworthily injured, His Holiness judging that to no one better than to this valorous Captain could such an enterprise be entrusted. Such was the concept, and so high, that His Holiness had of Suárez, and so fresh the memory of his gifts, choosing none other than him principally to load upon his shoulders the affairs of greatest weight of the Church, when in her were numbered so many grave men eminent in wisdom.

The most Religious Father received the letter and order from the Lord Nuncio, and although he considered that employment worthy of a great Doctor of the Church and himself unworthy of it, feeling through his humility that many other most wise Doctors could sally forth to that cause with greater erudition and eloquence than his, he did not wish to excuse himself from that obedience,

trusting that God would help him through it. It seemed to him that not only the same law of nature but all laws, both Divine and human, duly require that the son defend the Father or Mother, the Priest the Church, the Theologian Religion, the Religious sacred things from any injury according to all his ability; and finally the member, however humble he may be, his Head; and as he found himself Religious, Priest, Doctor, Theologian, son, and member of Holy Church, consequently he found himself obliged to take her defense into his care.

True it is that taking the words from the mouth of St. Ambrose, who on a similar occasion wrote this Saint in the preface to his books On Faith, he said that he would prefer to charge himself with the office of exhorting to the Faith and persuading it than with the obligation of disputing about it. But our Doctor charged himself with both obligations and fulfilled both fully, disputing with the heretical King on the most subtle points of the Faith and at the same time exhorting him to receive the Roman and true Faith.

He therefore took pen in hand, cutting it even finer than usual, and asking with special fervor and most affectionate prayers for favor from Our Lord and light to defend His cause, he determined to throw into this work all the remainder of his wealth and resist with Christian wisdom and force of reasons the perverse doctrine of so prejudicial a heretic and such pernicious errors. And so he successfully began to write against the book of the King of England, and also pursued it with such good fortune and under such a good star that in a few months he gave to the Church and the world the most illustrious offspring that had until then come from his genius, in a great volume that he entitled: Defense of the Catholic Faith against the Errors of the Anglican Sect, and Response to the Apology for the Oath of Fidelity and to the Monitory Preface of the Most Serene James, King of England. He dedicated this book to the Catholic

Kings and Princes, sons and defenders of the Roman Church, to move them to her protection, as the English King had directed his Apology to the same Kings or Princes to incite them to her ruin and perdition.

With what delicacy of genius Fr. Suárez wrote it, with what acuteness of reasons, with what erudition of Holy Fathers and Councils, with what comprehension of both laws, and with what zeal for the greater glory of God, exaltation of our Holy Faith, and spiritual benefit of souls, let the book itself say to whoever attentively reads it; and let the three Panegyrics also say it that three Very Great and Most Learned Prelates of Portugal, Bishops of Coimbra, of the Algarves, and of Lamego, wrote in its approbation, which are at the beginning of this tome, of which lengthy mention will be made elsewhere.

I say only that he was so distinguished in this work that although in the twelve volumes that our great and Eximious Doctor had printed up to this point he was always similar to himself and to his profound genius, in this one he surpassed himself with recognized advantages and advanced many journeys. In sum, he put the Wise of the world in admiration and all Heretics, declared enemies of the Church, in confusion and shame.

I can well take license, without it being considered audacity, to accommodate to our celebrated Theologian and to his books, and especially to this one of which we are speaking, the words that the distinguished Archbishop of Valencia and Father of the poor, St. Thomas of Villanueva, said of his great Father St. Augustine: "Indeed in acuteness of intellect, in perspicacity of genius, in sharpness of disputation, in abundance of invention, in subtlety of discernment, he was a certain prodigy in nature." In acuteness of understanding, in clarity of genius, in liveliness of reasons, and in fecundity of concepts, he was a prodigy and monster of all nature.

BOOK THREE

This book was printed in Coimbra in the year 1613, and then the following year in Cologne in Germany, and shortly afterward in France, so that in very brief time it was divulged throughout the entire World with universal applause and approbation of all who read it. It is divided into six books, and each one into six chapters. In the first he shows how far the Anglican sect departs from the Catholic Faith, and how that schism (which the King himself does not deny in his book) cannot be excused from heresy and infidelity, opposed in everything to the Catholic and Roman Faith, and that the title and surname that the King appropriates to himself as defender of the Faith is not only taken without foundation but even entirely contrary to what he professes and what he writes.

The second book contains all the errors that in matters of Faith the King follows and confesses; and in it Suárez teaches that all the Articles of the Catholic Religion that King James impugns are ancient and Catholic, that the Church and Holy Fathers always followed, and that the opposite and contrary ones cannot be defended without known crime of heresy. The third establishes and defends the supreme excellence and power of the Pope over temporal Princes and Kings. In the fourth he extensively supports ecclesiastical immunity and the exemption of Clerics from the jurisdiction of temporal Princes.

He expands more in this fourth book than in any of the others, both because of the importance of the matter and this being the Point on which the Kings of England stumbled from the times of King Henry the Second (for whose cause St. Thomas, Archbishop of Canterbury, acrimonious defender of the liberty and immunity of the Church, was martyred) up to the present, and also because the heretical King complains gravely in his exhortation or preface to the Kings of this exemption of Clerics from temporal power and jurisdiction of laymen, with which (he says) they have taken from

Kings and Princes the third part of their subjects, so gravely diminishing their lordship.

The fifth book treats of the Antichrist, whose name, person, and office the Protestant heretics of these times falsely attribute by injury and calumny to the Supreme Pontiff. He proves how the heretics are the ones who perform the office of Antichrist in the Church while the one prophesied in Sacred Scripture comes into the world. The sixth and last disputes the oath that the King called of fidelity, in which he shows the injustice there is on the part of the King who demands it and obliges his subjects to take it, and the injury thereby committed to the Apostolic See.

At the end of each one of these books Suárez makes an apostrophe to King James himself, in which he represents to him his errors and begs and persuades him to leave them, with words so humble and so modest on the one hand, as those of a perfect Religious to so sovereign a Prince should be, and on the other so lively, so efficacious, so strong, as those of a Theological Doctor, true son of the Church and defender of her Faith should be when he persuades it to one who denies it; moved (in my judgment) when he wrote this by some great words that St. Ambrose wrote to the Emperor Theodosius: "It is not worthy of a Priest to be silent about what he feels, and so the silence of the Priest should greatly displease you, and you must procure to guard his liberty, since with his silence goes your danger and my liberty brings you aid." This the holy Doctor of the Church writes to the Emperor; and the same our Eximious and Pious Doctor to the English King.

This is the matter of this great work, which is the thirteenth fruit of his capacity and study. In whose relation I well know that I have extended somewhat more than in that of the other books; but I persuade myself that it will not have been either outside my obligation and argument or to the displeasure of those who have read

it (remitting to the following Chapter, so as not to lengthen this one further, what remains of this Point), noting in it how justly the prophecy of the Holy Archbishop of Granada, Don Pedro Guerrero, which I narrated elsewhere, was fulfilled and how true it was, who said of our Francisco more than forty years before he labored on this volume: That he would be not only a Column of the Church but also a defender of the Faith. God honoring the humble Suárez with a surname so illustrious and a title so sublime, which He revealed to that great Prelate, His Servant, in contraposition to the same that the heretical King James was unworthily and falsely to usurp.

CHAPTER XIII.
ON THE BRIEF THAT POPE PAUL THE FIFTH SENT TO SUÁREZ IN GRATITUDE FOR THIS BOOK; THIS SAME TOME WAS BURNED IN ENGLAND; THE CATHOLIC KING SALLIES FORTH TO ITS DEFENSE

It is a quality and even qualification of the works in which one is occupied (said prudent Cicero) to please the good and merit from them praise for them: "To be praised by a praised man is great glory." It is great glory to be praised by an understanding man, who is so in himself and held as such by the Wise; as it also is (added the no less discreet Spaniard Seneca) to displease the bad and ignorant: "They speak badly of you" (said this Philosopher), "but these are the bad and foolish; it would grieve me if Marcus Cato spoke thus, if the wise Laelius, if the other Cato, if the two Scipios." Wherefore to displease the bad in this case is a qualified praise, since the saying of one who, when he condemns, deserves himself to be condemned, cannot have authority.

Scarcely did this light see the Book of the Eximious Doctor when it experienced in itself these two contrary effects of praise and vituperation, in good and in bad. Many very grave Prelates and Most Eminent Cardinals wrote him encomiastic letters of his Wisdom and full of thanks for such praiseworthy and brilliant labor in service of the Church. The Catholic King of Spain Philip the Third also wrote him humanely and lovingly, showing himself grateful for his zeal and his successful study. But the one who found himself most obliged, as most interested, was Pontiff Pope Paul the Fifth, and so he wished to show it in the Brief that to thank and esteem him for that service he had done for the Church and for his Dignity, he sent him to Coimbra, full of a thousand favors and Apostolic Blessings, whose tenor is as follows.

To Our beloved Son Francisco Suárez, Priest of the Society of Jesus, Pope Paul the Fifth.

Beloved Son, health and Apostolic Blessing. We have received the Book you labored for the defense of the Catholic Religion and of this Holy Apostolic See. We have been most willingly delighted with its reading. For from a man of such piety and erudition nothing but a work of great utility is to be expected. Meanwhile We bless you and most especially your pious labors. Given at Rome at Saint Mary Major, under the Ring of the Fisherman, on the 10th day of September, in the year 1613, the ninth year of Our Pontificate. Pietro Strozzi.

Translated, it says thus.

To Our most beloved Son in Christ, Francisco Suárez, Priest of the Society of Jesus, Pope Paul the Fifth. Beloved Son, health and Apostolic Blessing. We have received the Book you wrote in defense of the Catholic Religion and of this Holy and Apostolic See. We have been greatly delighted with its reading, because from a man of such great piety and erudition as you, nothing can be expected that is not

of great utility. For all this We communicate meanwhile to you, and most especially to your pious labors, Our paternal Blessing. Given at Rome at Saint Mary Major, under the Ring of the Fisherman, on the ninth of September of the year 1613, the ninth year of Our Pontificate. Pietro Strozzi.

This is the Brief that the Pontiff sent to Fr. Suárez, where he implicitly repeats to him the Title that in another already referenced he had given him, of pious and Eximious Theologian, in esteem and gratitude for his labor, for whose enterprise, as we saw, His Holiness judged no one more suitable of the many celebrated men who in letters and piety were found in the Church at that time. And His Beatitude having given him, his Holy and Apostolic Blessing, both to the person of Fr. Suárez and to this and his other works, there is no need to be surprised that they have run with such felicitous course, and the more they go, the more his doctrine advances and is embraced.

Which, if it caused such good affection in the spirit of the Vicar of Christ, quite different was what it worked in that of King James of England; because having read this tome and recognized in it his book's errors impugned and undone with clarity by the truths of Suárez's volume, and all his dogmas convicted as false, blinded with anger and passion, he conceived such great hatred against its Author, seeming to him that he was a violator of Royal Majesty, that he determined on his punishment (as if he merited it, being so worthy of praise) in the greatest form possible to him.

Since he could not punish the Author as he would have liked, he pronounced a sentence of fire against the Book, ordering that it be burned, together with the name of Suárez, publicly in the main plaza of the City of London, where outlawed delinquents are executed. The sentence was executed as the King had pronounced it; a great bonfire was made in the middle of that plaza, and by voice of

town crier and at the hands of an executioner, the Book so learnedly and solidly written was thrown into it and burned with the attendance of public justice that attends to the torments of the greatest thieves and murderers, being equaled with them in punishment and in infamy, believing that with that action his doctrine would remain buried.

Passionate decision and blind resolution of a heretical King, for the greater and more swollen were the flames to which he condemned it, the greater light and more brilliant he gave it so that that Book might be seen and known in all the world; nor could the King by any means better publish the name of Suárez throughout the entire World and the advantages of his Book than with the intended punishment of that fire to which he condemned it, since it being necessary that the fame of such a deed run and even fly through all the Kingdoms of Europe, and the cause of it being not injuries said to his person nor lack of respect to his Royal dignity (since with such humble modesty and such religious courtesy he speaks to him in the entire tome) but rather its doctrine being Catholic and contrary to his false dogmas and errors, that punishment had to be in greater honor of Fr. Suárez and make his doctrine more esteemed by Catholic Princes, since thus a heretical King injured it. Burning the Book could not be of benefit to the King for his intent when the cause for which he condemned it to fire was to remain perpetual in the memory of men; as in an almost similar occurrence to this one, said the elegant Lactantius Firmianus (when the Books that Numa Pompilius had written against the Religion of his Gods were publicly burned in the plaza of Rome before all the People): "Gold comes forth more resplendent from the crucible, the Phoenix Bird more renewed and more alive from the bonfire."

Nero did not die with as much sorrow for all his unbridled excesses as for having burned Rome, not for the damage he had done

with those flames but because it seemed to him that it was to emerge from them with greater beauty and more brilliant buildings, as Seneca, his Master, pondered in these words: "An enemy of the city's happiness, Nero grieved that Rome's fires gave him pain only in that he knew better things would rise again than what had burned." Such was the English King James with our Doctor when he condemned that volume of his, worthy of cedar and immortal memory among men, to the punishment of fire.

Scarcely had it finished burning when a proclamation was heard in which the King ordered all his vassals, under penalty of traitors to his Crown, that no one should possess or read in all his Kingdom the Book of the Jesuit Suárez, to banish it by this means. He was not content with these diligences and with that punishment; rather, desiring to move the other Catholic Kings and Princes to his imitation, whom he tried in his apology and exhortation to bring to his blind will and to make them fail in their obligations as Catholics, he wrote to the King of Spain Don Philip the Third, by way of his Ambassador, a very resentful letter in which he complained that a Spanish Author, a vassal of His Majesty and by profession a Jesuit named Francisco Suárez, had published a Book of pernicious doctrine against sovereign Princes, teaching and arming their own subjects and vassals against them with perverse dogmas and very dangerous opinions, and in which he fatally threatens the same Princes and Kings with grave harm to their government. That for these causes he had ordered it publicly burned in the most principal plaza of his Court and prohibited in all his Kingdom as punishment for its evil doctrine. And thus he besought him, not only as punishment for his excess but for the warning of the others who might dare the same, to order the person of its Author severely punished, as he had done with his Book.

The Catholic King received this letter, and to be able to respond more successfully to that of the Anglican and to the extreme insistence that in his name the Ambassador made that it either be ordered prohibited entirely in all his Kingdoms, or at least to erase from it some propositions that most contravened the security of his Kingdoms and the temporal life of their Lords and Princes, and at the same time to give him for all this the punishment his audacity merited, His Catholic Majesty judged that prudence required and it was necessary to ascertain the justification of the complaints and resentment of the King of Great Britain.

For this he gave order that some Prelates of Spain and other Theologians from its Universities, both groups among the most Learned and grave there were, should with all care see that Book and examine it word by word and letter by letter, and that having made this diligence, each one should tell him what he felt in that case. The examination was made with the exactness and solicitude the affair required and with the rigor the King ordered. All informed unanimously, without a word of disagreement, to His Majesty of how sound, secure, and Catholic was the doctrine that volume contained, how outstanding and Learned its Author had shown himself in it, how zealous for Religion and the true Faith, how discreet and wise in his speech, and finally how important for the King was all that he taught about the Church.

Wherefore, satisfied of this truth, His Catholic Majesty wrote to the King of England these words and reasons: That he was greatly surprised at what he reprehended in that Book and in its Author, it not teaching in it a word either against the quietude of Republics or against the security of Kings. That with nothing did he himself better secure his life than by persuading himself that he should follow what Suárez taught. That all the matter of that Book was in everything conformable to the common sentiment of the

Church, to the true Faith and Religion that the same Church always professed from the time of the Apostles, to the purity of good customs, and to the quietude of Kingdoms; for with no means did he better secure it and this peace be preserved than with the observance of Religion, submission to the Church, and obedience to her Pontiff. That he had caused the Book of which he so bloodily complained to be examined by the most outstanding Theologians and Prelates of his Kingdoms, who are the true Judges in this cause, and all gave their opinion in its favor as the one that most outstandingly disputes the matters of the Faith, confirmed with very grave testimonies of the ancient Holy Fathers, defended with the determinations and dogmas of the Sacred Councils of the Church, and supported with the opinions of the ancient Scholastic Theologians. And that His Majesty should persuade himself that its Author not only did not merit punishment but reward for his praiseworthy labors and studies. And that he was prepared to defend the doctrine of that book not only with his authority as a Catholic King but even, if necessary, with his sword and with his blood.

All this the King of Spain wrote to the King of England, and the same he said in words to his Ambassador so that he might also write it to his King; who, if he had followed the salutary and prudent counsels of the Catholic's letter, the holy and pious warnings of Suárez, and the secure and firm doctrine of his Book, so many seditions and disturbances that heresy unhappily raises would not have occurred in his Kingdom. Although with the referenced responses of Philip the Third, both James the Sixth and his Ambassador were disabused of the spirit of that Catholic King and of making further insistence with him that Suárez be punished and his doctrine, seeing how much the defense of his King was on his side, and that he had given him to understand that to place fault on the doctrine of Suárez was to calumniate the Church. The latter can glory

in this title, since it is no small or little glorious consolation for the Faithful if they are calumniated in the same Church by the enemies of the Church; and likewise it was of much glory to our venerable Father to have as defender a Monarch as Catholic and pious as was Philip the Third (who also wrote a letter to Fr. Suárez in which he thanked him for the labor of that Book, which I will refer to in the first Chapter of the following Part).

With this the English heretic could well have been disabused at the same time of the truth, clarity, and light of the doctrine of Suárez; and when there had been no more arguments to recognize the truth of the sincere Faith he taught than the religious modesty of his words, he should have surrendered his passionate judgment to such clear disillusions. But it happens to heretics blinded with the shadows of their errors what happens to nocturnal animals or birds, that with the very light they remain more blind and with clarity more obscured. The time will come when they will give entrance and reception to the splendors of grace and truth and to the sound doctrine of that Book that they so abhorred and turned to ashes, the English being reduced to the bosom of the Apostolic Roman Church and their interior eyes returned to the light of the Catholic Faith, as Our Lord revealed to the illustrious virgin Doña Mariana de Escobar and to His great Servant Fr. Martín de Alberro of our Society, as is referred to in their lives; and then the heretical obscurity and darkness being dissipated, they will see and admire that doctrine that the heretical King could not suffer for being so brilliant, condemning to fire the Book of it.

This fortune that the tome of Suárez had run in England reached his notice in Coimbra very quickly. Most singular was the joy that the holy Father received with that news, because nothing of greater glory could come to him than to displease that rabble of heretics and that mob of lost people and those teachers of the seat of pestilence. When the case was recounted to him, he said with singular

affection, efficacy, and tenderness: That nothing in this life could give him equal joy as that he might merit running the same fortune that his Book had run, so that as until then he had tried to defend the truths and dogmas of the Catholic Faith with his genius and with his pen, now he might defend them with his life and with his blood. Worthy affection of so holy and Catholic a Doctor; we can call him a Martyr in desire, which title St. John Chrysostom gave to St. Paul when he considered the great and repeated desire the Apostle had to die for Christ, saying of him: "Paul was a thousand times a Martyr."

When this occurred, there was in the same College of Coimbra reading Sacred Theology that great man and Master of it and of all holiness and perfection, the blessed Fr. Sebastián de Barradas, Author of the concordance of the Gospels, which he so learnedly saw and composed in four great tomes most esteemed by all who profess Sacred letters and the ministry of preaching. The two holy and Learned Fathers were very familiar friends and were casually together in conversation when the news arrived and the notice that the Book had been burned, and seeing the fervent effect with which Fr. Suárez would have liked to run the same fortune that his writings passed through for the cause of the Faith, moved by the same affection and inflamed with the same desire for martyrdom, Fr. Barradas added very timely and with much success that verse of Ovid exiled from Rome, speaking with his Books and changing the last word "city" to "fire," he said: "Without me you will go to the fire, Book."

Fr. Suárez immediately responded with great quickness to the following pentameter verse (which that Poet composed in one of his elegies) and exclaimed: "Alas for me, that it is not permitted for me to go with you, my Lord." Which was to say: "Is it possible, my Book, that you must be condemned and delivered to fire without your Author? Woe is me, for it is not permitted me to accompany you in

this occurrence, as I desired, for I would have gladly suffered the burning and being consumed in living flames for the same cause of the Faith, and so that my enemies might remain illuminated with its rays and kindled in Divine love, whom from my heart I pardon, and I pray my God to convert them."

In this manner these two great men encouraged each other, without doubt each one a light in his faculty of that distinguished College of Coimbra, and both most distinguished in all perfection. The other Satirist thought that indignation alone made the most incapable into Poets; it was now seen that patience united with the love of God also composes suddenly and with good air, and that through these virtues Suárez came to attain a certain kind of martyrdom, since he could not end his life through it as he supremely desired; as St. Gregory the Great pondered about St. John, writing thus: "We can be Martyrs even if we are not slain by any sword of persecutors. For death from a persecutor is martyrdom in manifest work. But to bear insults, to love the one who hates, is martyrdom in hidden thought. John in no way ended his life through martyrdom, but nevertheless he was a Martyr because the passion he did not undergo in body he preserved in mind."

We can be Martyrs, says the Most Holy Pontiff, although the iron or fire does not take our life. The death given by one who persecutes us is a martyrdom in a manifest work that is seen; but to suffer insults or injuries, to love the enemy, is a martyrdom that is secret in the interior of the soul. St. John the Apostle and Evangelist did not end his life in martyrdom, and yet he was a Martyr, because the passion he did not suffer or take in the body, he kept and preserved in his mind and heart.

To be martyrs, says the Most Holy Pontiff, even though steel or fire does not take our life. The death given by one who persecutes us is a martyrdom in a manifest work that is seen; but to suffer insults

or injuries, to love the enemy, is a martyrdom that is secret in the interior of the soul. St. John the Apostle and Evangelist did not end his life in martyrdom, and yet he was a martyr because the passion he did not suffer nor take in the body, he kept and preserved in his mind and heart.

CHAPTER XIV.
THE SAME BOOK IS ALSO BURNED IN PARIS; THE MOST CHRISTIAN KING LOUIS XIII DEFENDS HIS HONOR

Scarcely had the flames been raised in England for the book of Fr. Francisco Suárez when their splendor was seen in France. The punishment intended by the heretic arrived very quickly in Paris, I say —a punishment that could not fit or fall in reality upon that which was so far from guilt and was so worthy of praise—given in London to the doctrine of this distinguished Jesuit. Those who were of the same profession and sect as the English applauded and supported it, although in their malice they proceeded more astutely and cleverly than these; for to give color harshly to their envies directed against the innocence and reputation of Suárez and of our Society, they used this stratagem. They extracted from his book some propositions or sentences, changing their true meaning, which torn from their proper places, were forced to remain without the true life and meaning that their author gave them—just as when some members are torn with violence from the composition and union of a human body, these remain dead and that trunk as well.

Having dismembered some propositions, then, or truncated them from their places and without the union that the antecedent and consequent give them, they gave such meaning that any judge could justly promulgate a most grave sentence against them. This is a

style that many years before the heretics used with the Sacred Books and Divine Scripture, supporting with Divine words and propositions, dislocated from their places, their abominable errors and pernicious heresies.

To give encouragement to their depraved intentions and their hatreds, and so that the envy of their unjust complaints and the malicious scheming of their calumnies might grow with greater harm and with more danger of ignominy to Suárez and all our order, the first thing they did was to scatter the book—with those passages dismembered from it at their discretion and arranged to their whim—through the most principal cities of the kingdom and through the great and wise city of Paris, causing everyone to read it, solely so that with the doctrine they published as being contained in the volume with the strategy described, they might be irritated against us.

They gave color to their cunning with a cloak of zeal for the public good and for the peace of that kingdom which among Christian kingdoms has deservedly taken the name of Most Christian. And to gain reputation as lovers of that good and of the security of princes or kings, with the mask of just zealots for the republic, they placed these propositions in the hands of the Promoter or Fiscal Procurator of the Parlement, the sovereign court that resides in the same city as the king, where the faith is professed openly and there is such piety and zeal for it. By reason of his office they judged that it was incumbent upon him to stir this fire and give livelier colors to the hidden emulation they had, accusing the book, its author, and our Society of whatever would help this purpose.

This prosecutor was a true heretic in his interior, though hidden and thus dissimulated, but a bloody enemy of Catholics, although he appeared externally to be one of them—for if that had been known, he would not have been permitted to occupy such a position. For this reason, and because of his office, and incited not

only by the fresh and nearby example of England but by the continuous persuasions and even entreaties of the heretics of that kingdom and of their very king James, who sought by this imitation of France to give support to what he had done, one day in public audience he presented in it the book of Fr. Suárez, complaining about it as containing scandalous doctrine and falsely accusing it of many temerarious propositions prejudicial to the lives, preservation, and estate of temporal princes and contrary to the Sacred Councils, ancient decrees, and sentences of that Parlement. He was seeking by this imposture, so alien to the truth, to incite the spirits of those royal counselors, refreshing in them the not yet dead memory of the violent death of King Henry IV the Great, which a few years before, in 1610 on the tenth of May, had occurred in Paris at the hands of a man of humble estate, supported by many maliciously and falsely as just, with the title that he was a tyrant.

These arguments of the prosecutor greatly moved the spirits of the counselors, as it seemed to them that the defense of the kingdom and its government and the safety of the prince touched upon them. They treated that point in their full Parlement and agreed that inasmuch as the book of Suárez contained scandalous propositions directed toward the destruction and ruin of kings and the tranquility of the republic—all of which was false, as has been said—it should be carried in a cart publicly to shame through the most principal streets and squares of Paris, with the accompaniment with which malefactors are carried, and before the steps of the Palace—thus is called the palace or house where the counselors or senators of the sovereign courts are accustomed to gather—it should be unbound, torn to pieces, and ripped apart by the hands of the public executioner, and then cast into a great bonfire, with a proclamation that would manifest to all the cause of that sentence and that punishment. They commanded at the same time the booksellers and

any persons whatsoever throughout the kingdom, under most grave penalties, that no one should possess, sell, or read that book, nor should those denounced propositions be taught in the schools or public places, under penalty that proceedings would be taken against such persons as if they had incurred the crime of offended or violated majesty.

This sentence of fire against the book of Fr. Suárez having been published on the twenty-sixth of June 1614, it was put into execution the following day, the twenty-seventh, in the manner described, with the ministers of justice also attending who had accompanied it until it was reduced to ashes. Of this they gave testimony and witness, an infinity of people of all estates having gathered, brought together by the novelty of that punishment decreed by the Parlement of Paris, misinformed by the Procurator General of the king, this prosecutor having been suborned by the heretics—with whose errors, as I noted, he was infected, although he did not dare to show it—distorting and changing the true meaning of the propositions in the book of Suárez. With that burning his doctrine remained more illustrious, honored, and renowned, and the holy zeal of our most pious theologian more inflamed. He could very justly place this event as a coat of arms on the first page of his volumes, because if Tertullian makes it a great argument for the faith professed by the ancient Christians of the Church that it was first persecuted by the Emperor Nero, maintaining that the doctrine and people could not fail to be very holy whom so wicked a heart as Nero's abhorred—for it was certain that the more the tyrant's malice grew, the more the constancy of the faithful and the goodness of the religion they professed increased—thus we can affirm securely that the burning of this book through the industry and intervention of such qualified enemies of the faith is clear testimony that its doctrine is Catholic, sound, and true, and the author of it a valiant defender of

the same faith, and that he is also a defender of the Roman Church and her pontiff.

That not only some heretics from France but even from England, as I noted above, concurred in stirring this second fire to which the book of Suárez was delivered—brought to its voracity to shame in a cart as if it were a delinquent or the statue of an enormous malefactor—is clear testimony and argument. When it arrived at the court of the King of Spain that in England a book by the Jesuit Suárez had been publicly burned as containing bad doctrine, the ambassador of the English king said that very soon the same would be done with it in France. This is an indication that the heretics of both kingdoms had their dealings in this matter, though not very secret.

But when they sought to bury the doctrine of that book among ashes so that no trace of it would remain and to dishonor Suárez, its author, God caused it to emerge from them as if resurrected more gloriously, with greater honor to Francisco—the reward for his humility and inexpugnable patience—taking up his defense as His own on this occasion, the Most Christian Majesty of Louis XIII of glorious memory. He was not in Paris, nor was his mother the queen, Madame Marie de Medici, when that unjust sentence was pronounced, and thus it was formed and executed without their agreement and without their knowledge. And when both had learned some days before of the unrest that there was in the city over this cause, and how indignant were the spirits of the counselors, the kings, fearful of some event similar to that of England because of the vehemence and sentiment of the senators, qualified with zeal for their service, made in their secret council of state a decree in which they summoned that cause to themselves and commanded the Parlement not to take cognizance of it.

But they either did not receive the king's order, or dissimulated it and concealed it, and pronounced their own in the

form that has been said, and executed it. Feeling this, the Most Christian and most pious kings, the first thing they did was to revoke and annul the decree of the Parlement, commanding that that book be publicly printed, sold, and read in all their kingdoms and provinces, as its doctrine was in all things Catholic, secure, and sound, and very conformable to the common sentiment of the Roman Church, the Sacred Councils, and Holy Fathers, and in nothing contrary to the security of the lives of kings and princes nor opposed to the tranquility and peace of their republics. And the Most Christian King added these words: If anyone in my kingdoms or outside them is not pleased with it or does not consent to it, is not satisfied with it and does not receive and approve in all things the doctrine of this book of Suárez, let him complain not of it but of the Church and of the Supreme Pontiff. He signified by these words that he who opposes the Church and the pope who impugns what Fr. Doctor Suárez teaches in all that book and in what he writes in it, and that he who persecutes and calumniates the writings of this volume is as if he calumniated and persecuted the Church.

Of how much glory this is to Catholic doctors who take up arms in her defense, St. Augustine spoke gravely when he wrote: It is no small or inglorious consolation for each one of us if we suffer from the enemies of the Church the same combats and persecutions that she suffers, and in being accused we run the same fortune that she runs.

The second thing these most Catholic and just kings arranged was that honor be restored to Fr. Suárez, to his book, and to his order—the honor taken away—with public honor, in the greatest and best form that could be found, so that thus that injury might be satisfied and the whole kingdom persuaded that their kings were neither authors nor approvers of that unjust demonstration. Their Most Christian Majesties returned to the truth and to the doctrine of

Suárez, and repaired and undid in his honor and that of the Society that affront which this order had suffered and the author of the book. For if it was ignominy in the eyes of the ignorant common people, among the wise and good it was held as singular glory, since it originated from a cause so honorable, so Catholic, and so pious.

The royal ordinance passed into execution with notable pleasure and consolation for Catholics and the dispassionate, with equal sentiment and confusion for the enemies of the faith who had solicited that dishonor and stirred that bonfire. When they wanted to sink and cast Suárez from the world, preparing the fire so that he might be consumed in it, they were preparing more light so that with greater opinion and esteem his doctrine might shine throughout the world—a reason that Tertullian weighed against the persecutors of the martyrs when they cast them into the flames.

But he who especially received much joy from this pious decree of the Most Christian King was the Supreme Pontiff Paul V, who, having learned what had been executed in Paris before, felt it as the cause demanded and as one whom that blow struck more, since it was directed against his Holiness, though dissimulat edly. And thus he sought to come to his defense, as his dignity obliged him, writing immediately to the king and to his mother the queen, complaining of that rash audacity with words worthy of a pontiff, all in support and honor of the person of Suárez and of his doctrine, asking them at the same time that they immediately treat of providing convenient remedy and of satisfying that injury done against a doctor so eminent, so pious, and so Catholic.

Their Most Christian Majesties responded to the pontiff with humble recognition that they would obey his Holiness in everything, and in proof of this they ordered what has been recounted above. The annual letters of the Province of France make mention of this same history, speaking of the year 1614, on page 467.

CHAPTER XV.
OF THE FRUIT THAT GOD HAS BROUGHT FORTH THROUGH THE DOCTRINE OF THIS SAME BOOK

This book, so persecuted by the heretics, was the Benjamin of Suárez, not only for having been the last offspring of his fecund genius that came into the world in his lifetime, loved by its father and admired by all those who have read it and pondered its advantages attentively, but also for the occasion it gave him to merit suffering the injuries that the heretics did with it, and bearing them in patience as suffered for the Church and for her spouse Jesus Christ, and for the fruit that God deigned to draw from his doctrine. For the arms that with it this book has given to Catholics to fight against the heretics, and the great benefit it has worked in them, is known by some and confessed by all the learned men who in the regions touched by heresy go about in continuous wars of disputations with the enemies of the Catholic faith—but most especially in England, since the book was written most particularly against the heretic English king and his vassals who follow him in his pertinacious errors, and because this volume is the immediate medicine for so perverse a sickness.

Good proof of this truth is that it had already gained victory over its adversaries even before it finished being printed, as will be seen in this event. An Irish priest who had been a disciple of our Venerable Father and Master, and who was chaplain of the garrison of the city of Porto in Portugal, asked him, while the book was being printed, even before it was finished, that he give him the sheets that were printed to avail himself of his doctrine to convince some of the many heretics who came from England to that city for their trade and commerce.

Our Lord brought to his hands a young English man of handsome face and body, as those of this nation ordinarily are, but with his soul very soiled with all the stains of the errors of his sect. He had a very lively genius, sharp and quick in discourse. The Catholic priest began to dispute with him, pressing him with arguments he had studied in those papers. But to finish subduing him, he gave him the quires of the book of Suárez so that in his lodging he might read them and meditate upon them with more leisure, and might weigh their truths without passion and with desire to get it right and know them.

The young heretic did so. Aided by his sharp genius and natural discourse, but principally by the grace of God and light from heaven, he opened the eyes of his soul, which were placed in blindness with the thick clouds of errors in which he had been raised. He fell into knowledge and disillusionment of them. He surrendered to the Catholic lights and truths that he had seen and discovered in the doctrine of those papers, which spoke to him though mutely and in silence, with such eloquence and energy, accompanied by the interior motion and grace of the Lord, that he was reduced to the Catholic faith, with great admiration of the heretics who knew him and held him as one of the principal supports of their sect, and with no less consolation of Catholics.

The priest brought him to the city of Coimbra, where by order of those lord inquisitors he was reconciled with the Church, and he visited Fr. Suárez many times with much consolation of his soul, giving him thanks—having given them first to the Father of lights—that through his doctrine he had known and admitted Catholic truths. Not long after his reduction, not content with having left his errors that had held his soul tightly bound, to be more removed and free from them, he also left the world and entered the Order of St. Dominic, where he was still living in the year 1637 and was a priest and person of many gifts and of greater hopes.

Here comes the observation of Chrysostom, who, pondering the miracle that Moses performed in drawing living waters from a stone or rock that he struck twice with his staff to quench the thirst that the People of Israel suffered, and what the humble and gentle words of David worked when he said to his enemy Saul—when the latter was going in search of that other to take his life, David having pardoned him on an occasion when he could have deprived him of his —until that king unloosed his eyes in tears and confessed his sin and injustice, the holy doctor affirms that this latter miracle was greater than the first of Moses. His words are: I do not consider Moses less because he drew forth fountains of waters from the rock, than I admire David because he drew forth fountains of tears from stony eyes, since the latter conquered nature, but this one conquered a determined spirit.

The Golden Mouth meant to say that both Moses and David representing the image of Christ Our Lord, David more admirably expressed His Divinity by drawing from the eyes of Saul—symbol of the conversion of the sinner—living tears, than Moses drew living waters from the dead stone, a type of the resurrection of a cadaver, as Adam thus called it, and St. Augustine clearly wrote it, saying: Greater is the miracle to resurrect the soul that is to live forever than to resurrect the body that must return to dying.

Whoever therefore notes this, that it is a greater miracle to resurrect a sinner and change him from the state of guilt to that of grace than a cadaver or deceased person to a mortal life, will recognize that no lesser prodigy did God work in that case through Suárez or his writings, giving sight in the soul to one who had it blind from birth to the use of reason, raised in the errors of the Anglican sect, than that which was done when Christ Our Good communicated sight in the body to one who from birth was deprived of it—looked at from this perspective. And as to the effect, the one and the other, of

the sight of the soul precisely and that of the body, considering the great difference that is found between the two—although the Lord restored to that blind man both sights, the corporal as well as the spiritual—especially if it is added that the conversion of a heretic is usually more difficult than that of other sinners and even of infidels who have not been of the bosom of the Church through not having been baptized, particularly if they are ministers or those who can dispute and teach, as was this one of whom we have spoken.

And the cause of this hard stubbornness and blind obstinacy can be that all heretics, especially those who preach or teach, are obsessed or possessed by the demon, as said the great bishop and prince of Geneva and strong hammer against them, St. Francis de Sales, as related in his life by Don Carlos Augusto, his nephew and successor in that dignity. For this reason, when he had to enter into dispute with heretics, particularly with ministers, he would exorcise or conjure them with a low voice. With another lower, more hidden, and more secret voice, such as was hidden in the reading of the book of Suárez, and more with the interior and penetrating efficacy of the Holy Spirit, the demon was expelled and driven from the body of that young man, or at least from his soul, this giving place to the luminary of the faith—the Divine light having shone in it—and to a conversion so perfect and fervent as has been seen and recounted.

For if the shadow of St. Peter cured the sick who touched it or drew near to it, the shadow or image of the internal concept of Suárez, which was his printed book, vicar of his living voice, heals from the pestiferous contagion of heresy whoever takes refuge in it with the purpose of finding the salve for such great evil, as this young Englishman fortunately experienced, turned from a heretic so Catholic and so religious. We can expect the same of others, aided by Divine grace, if in the manner that they avail themselves of their genius—which the English have in great measure—to support their

errors and defend themselves from the solid arguments of Catholics, if they obstinate themselves in their error, they apply it and their discourse in meditating with leisure and in weighing without passion and with desire to get it right the truths that that book of Suárez and his Catholic doctrine contains.

With this, as many as have profited and will profit by his writings, so many children will this good father engender for Christ, and he will have given and will have done them greater benefit than if, being blind or dead, he had recovered for them or obtained from God sight or life, as Pope Gregory XIII notes in a similar matter in a brief that he writes to the Very Reverend and Venerable Fr. Maestro Fray Luis de Granada, most bright luminary of the most illustrious Order of Preachers and even of all the Christian republic: Because it is much better, according to what the same pope says, to know that sempiternal light and blessed life insofar as it is given to men, and living devoutly and holily to aspire to it, than to enjoy this light and mortal life with all the abundance and contentment of the things of the earth.

With this admirable case heaven wished to confirm and strengthen how much it was pleased with the labor and work of our Doctor Eximius when so many from the earth solicited his ruin and persecuted his artificer and desired that he remain in the world completely without memory. And thus God wished to reward him even in this life, not only enriching him with the inestimable goods of persecutions but also of conversions of souls through the reading of his volume and his writings, showing in both things His Divine Majesty, and with the invincible patience that He gave to this His beloved servant to tolerate those, the great love that He had for him, and what a loyal son he was and strong soldier of the Holy Society of Jesus, which from its first foundation was endowed with those most rich treasures of labors and of gaining souls for God, those being

effects of two opposite causes: of how much God loves it and of how much the demon abhors it. God, for the conversion of so many souls; the demon, to take them from his hands, to draw them from his prey, and to wage cruel war upon it. He persecutes it for vengeance, and God rewards it by permitting that he persecute it. And as to serving much one cannot give in this fleeting life greater reward than to suffer much, it is well seen how much the Society must yet serve, since suffering much never ceases, nor does leaving Suárez persecuted and oppressed while he lives—and he is even persecuted by some when dead—as is drawn from what has been said in this history and will be seen more soon and hereafter.

With two observations I give end to this chapter. The first is that to this volume mentioned last and to its author, it seems there happened to them in some way what the Divine Letters recount of Christ Our Redeemer, of whom St. John in his Apocalypse speaks, calling Him or His life a book: The book was opened, which is of life. And before he had written: Whose names are not written in the book of life of the Lamb who was slain from the foundation of the world. Let us see now what the holy Simeon predicted of Him at the end of forty days after He had come to light, in His beginnings: Behold, this child is set for the fall and resurrection of many in Israel. He alludes to what Isaiah says, that God placed Christ as the cornerstone of the Church, so that He might join and unite in Himself, as a corner, and in the same fabric and house of the same Church, the walls of the Gentiles and Hebrews. This capital and completely fundamental stone of it came to be rejected by many—that is, by the scribes and Pharisees and by others, according to the prophecy of David: The stone which the builders rejected has become the head of the corner. It served them indirectly for ruin, not by His fault but by theirs, who wished blindly and obstinately to go and clash against it. But directly it came to be the resurrection to new spiritual life through the grace

and salvation of many others who believed in Christ and did not give themselves up nor rise against Him, but rather availed themselves of this book, following His doctrine and imitating the examples that it teaches.

Thus in its own way the said volume of the defense of the faith against the heretic King James, and its author, served for the fall and resurrection of many. The former was occasioned not by fault of that volume nor of Suárez, but by excess of obstinate passion and malice of the enemies of truth and faith. And the latter to those who with desire to understand and embrace these with sincere and dispassionate spirit read it and with intent of their spiritual profit, being born to new life of grace and coming out of the darkness of errors, giving entrance to the Divine light.

The second observation is, and it falls upon what the Sacred Scripture recounts of the seven holy Maccabees, martyrs, of whom, having described the death of each one of them and the most grave torments they suffered for the keeping and defense of the Law of God that Antiochus Epiphanes intended they should break, coming to make mention of the holy and valorous mother of them—called, according to some, Anna, and according to others, Solomona or Salome—who exhorted them courageously and manfully to martyrdom, it only says: Most courageously also after the sons the mother was consumed. That having seen that terrible and violent death given to her sons, she also died, the text not expressing what wound was made to her, what death or martyrdom she had or was given to her, whether she passed through steel, or whether fire burned and consumed her, or whether she died calmly and without any violence. She was consumed. She died after her seven sons.

Many say, and it is the common sentiment of the interpreters, that when the sons were dead, the tyrant had the generous and invincible mother killed, worthy of perpetual glory and

praise, not only for having borne such sons but for having raised them in fear of God and having seen them die before her with such great fortitude, and encouraging them that they might die with joy for the Law of God, having more account of it than of the tender affection of a mother, and judging that to die for God is true life.

Others feel that, unable to suffer and sustain the great weight of joy that she had when she saw that all her seven sons had died for religion and triumphed over the tyrant, she came to die with them, the smallness of her breast and anguish not being capable of tolerating the greatness of that joy.

But Josephus Gorionides affirms that this holy matron obtained with her prayer from God to end her life in peace immediately after having attended the martyrdoms of her sons, her cadaver falling upon theirs, and her soul following those of them, all going to the bosom of Abraham to rise to heaven when it should be opened with the entrance and ascension to it of Christ, who had not yet come to the world, through whom they had the fortitude they showed.

And our Salianus notes well, a grave and erudite historian who follows the first opinion of the three I have recounted, that she can be called eight times martyr—seven for the natural compassion she suffered seeing that her sons died so tormented, and the eighth, surrendering her life as they did. And Pope St. Leo, after having named her the glorious mother of seven martyrs, says of her that in each one of her sons she suffered and was in all triumphant and crowned. And St. Augustine likewise calls her, for the said cause, seven times martyr, although he does not explain in what manner she died, and thus he writes, exhorting women to the imitation of her ineffable virtue and singular patience: Let women learn from that mother's such patience, ineffable virtue, who knew how to preserve her sons, knew how to have them, did not fear to lose them. If in

herself feeling individually, she seeing in all suffered, made mother of seven martyrs, seven times martyr, not separated from them by watching and added to the sons by dying.

Prudentius sang the same in the following verses: She conquered the enemy subjugated seven times; as many deaths to her children, so many triumphs renowned.

And there is even a modern learned man who believes that that holy mother, showing herself as if impassible and not falling dead while her seven sons were dying, according to what St. Ambrose pondered, saying of her: Who would deny this woman blessed, who among corpses felt no incursion of death?—ended her life with graver pain or wound than they, seeing them now without that. The mother of the Maccabees, he writes, was consumed seeing the death of her sons by a graver wound indeed, because there is no crueler and harder death for parents than to live, having placed the seal on the lives of all the children they had. For parents, he adds this author, it is indeed a graver death to outlive the dying of their children.

This point noted and observed, let us refresh the memory of what I said at the beginning, that this volume of Suárez was his Benjamin and last son or offspring of his fecund genius that came into the world in his lifetime. And let us look at it burned in the flames before the eyes of its father while he lived, and let us observe and weigh at the same time which is the greater wound, pain, sentiment, and what touches more to the quick and draws blood—the death of a son who came from maternal entrails, or the destruction and shameful ruin or death, let us say it thus, in its own way, of one that the human understanding bore, thus is called the book of an author, and cast into the fire and consumed in it by the hands of an executioner.

Let the most prudent affirm among themselves these two deaths, to examine which of the two is more sensible to the parents of

both said children. I affirm that one who well ponders the reasons that can be alleged for one and another part will find that no less—perhaps even greater—is the pain that that ignominious loss of the child of genius naturally causes or can cause, since this easily follows from that of honor and reputation, which is accustomed to be preferred to temporal life, than to lose that without affront a natural son, with respect to those parents.

What virtue so rare, then, and what patience so constant and singular did our Venerable Father and Doctor Eximius show when, having learned of the so shameful burning of his book or Benjamin, not only was no sentiment of such an unjust sentence seen in him, but he burst forth in desires to accompany it in that fire, as was said in Chapter XIII. And if the holy mother of those holy Maccabees is deservedly called a martyr for what she suffered in life through the deaths of her sons, tolerated for the keeping and defense of the Divine Law, as has been proved, who will not say that Suárez passed through some kind of martyrdom, suffering in the manner we have seen, having had his book cast and condemned to fire by the heretic English king, for the cause and defense of the faith, of truth, and of the Church?

We can, however, give him for good a thousand times over from such great injury and this affront that the enemies of the Catholic religion sought to do him, since it originated from such glorious cause and labor so important and useful, such as defending it is. And also because Suárez and his work merited such distinguished and great protectors as were the Supreme Pontiff Paul V and Philip III, Catholic King, and afterwards the Most Christian Louis XIII, defending his honor and the truth, as has been mentioned in the cited chapter and in the preceding one. Happy injury and ignominy that you merited such great honor and patronage and such protection! And more blessed the author of the doctrine of that volume, who

with such great sufferance and equality of spirit knew how to take, pass through, and embrace those for his God and for the truth and faith that were contained in it, in all so far from guilt for which it might merit any penalty, but rather worthy of our glory and praise for his work, as is gathered from what has thus far been said.

CHAPTER XVI.
SOME PRINTERS PRINT THE VOLUME ON CENSURES OF SUÁREZ IN TRUNCATED FORM, AND THEY ARE PUNISHED FOR THEIR AUDACITY

We have seen declared enemies of Fr. Suárez in those who are also declared enemies of the Church. They exercised their hatred in his writings and cast their venom, since they could not do so in his very person, to show what they have for the Catholic truths that he so learnedly and clearly defends and manifests in them. His book is publicly burned in England because in it he supports the power of the Supreme Pontiff over temporal princes and the authority of Holy Mother Church. And in Paris, so that it might pass through that same shipwreck, the heretics mutilate and change the true meaning of the propositions of the book of Suárez, attributing to it false propositions that it does not say. In Venice, though not so openly, with greater malice and even with greater harm, some show themselves as dissimulated adversaries of his sound and Catholic doctrine, vitiating it gravely so that with the name of Suárez, being most famous in the world, they might support their errors.

Our Doctor Eximius had printed the fifth volume over the third part of the Angelic Doctor, which he titled On Censures, in which learnedly, as all know, he treats of these matters, defending the power of the arms that the Church has in them—the pontiff and his ministers—against disobedient and rebellious children. The

pregnancy or embryo of that birth was being formed in Venice, which within a short time came grown to light, which resisted obedience and pontifical censures, although afterwards it was seen surrendered, the truth having been known, as I will recount in its place.

The doctrine of Suárez in this fifth volume was waging great war on many, and thus to blunt those arms, three Venetian bookseller printers, among the most wealthy and rich, called Giovanni Battista Ciotti the Elder, Giovanni Antonio, and Giacomo de Franceschi, determined in the year 1606 to print this fifth volume on censures, deceitfully removing from it many questions, conclusions, propositions, disputations—those which they, or whoever commanded them, judged most contrary to their intentions. And thus truncated or disjointed, they scattered it throughout all their state and dominion to have in such a celebrated writer the arms in their own way and in their favor, which in their true original were so opposed to them, and to be able with the name of Suárez to support their little submission to what the pontiff ordained and to his censures, it seeming to them that only this great doctor on their side counterbalanced all those who opposed them on the contrary side.

This is a style that against the Sacred ancient doctors of the Church, her columns and supports, the heretics of those times used, as the ecclesiastical histories tell us, and today we see it, the Holy Tribunal of the Inquisition entering to expurgate their works of the stains and errors that the heretics added to them.

The deceit of these malicious men was known, and Fr. Suárez having complained of their audacity, so harmful to his credit and his doctrine, to the Supreme Pontiff Paul V, there came forth an edict or decree of the Most Eminent Lord Cardinals of the Congregation called of the Index, named by His Holiness to be able to prohibit, permit, expurgate, and have books printed in the Christian republic, in which they declared the said printers and booksellers to be falsifiers

and to have incurred the crime of such, punishing them with grave penalties for what they did, all redounding in favor of the doctrine of Suárez, as is evident from the same edict, which in their general Congregation of the Index they dispatched on the seventh of August 1606, whose tenor, taken from its original and translated from Latin to Spanish, is the following:

Edict of the Most Illustrious and Most Reverend Lord Cardinals, deputed by Our Most Holy Father Paul V for the Congregation of the Index, against the below-written Venetian Printers and Booksellers

Giovanni Battista Ciotti the Elder, Giovanni Antonio, and Giacomo de Franceschi, booksellers and printers of books in Venice, having attempted to remove maliciously many things from the fifth volume on censures that the Reverend and Learned Fr. Doctor Francisco Suárez of the Society of Jesus wrote, which they printed, and to bring it forth thus false, altered, and mutilated to light, thereby incurring grave crime and offense of falsifiers, the Most Illustrious and Most Reverend Lord Cardinals, designated particularly to prohibit, expurgate, and have books printed in all the Christian republic, to punish the temerity and audacity of the said printers, prohibited and prohibit them by the present edict that henceforth they cannot print any books whatsoever nor sell in any manner the said fifth volume on censures, nor exchange it nor trade it in any other way, under penalty of excommunication latae sententiae, the absolution reserved to His Holiness except in the article of death.

They command all and each one of the booksellers, merchants, and any other persons whatsoever in any place they inhabit that they cannot sell or retain the said fifth volume nor any other of those that henceforth shall be printed or divulged by the aforesaid printers. Rather they are obliged to manifest them to the ordinaries of the places or to the inquisitors, under penalty of

excommunication latae sententiae and of five hundred ducats of the Camera, which shall be applied at the disposition of the same Most Illustrious and Most Reverend Lord Cardinals of the Congregation of the Index.

They command all and each person of whatever estate, grade, condition, dignity, and preeminence they may be, who may have the said volume thus printed, to supply and place in it all that was unjustly and deceitfully removed from it. They command the ordinaries of the places and inquisitors to have this edict published, and ten days having passed from its publication, all are obliged as if it were notified to each one in particular. Copies of it printed and sealed with the seal of any person constituted in ecclesiastical dignity shall take effect in any place, both in judgment and outside it, as if the same original were presented.

Given in Rome in the general Congregation of the Index on the seventh of August 1606.

Fr. Paolo Pico of the Order of Preachers, Secretary of the Congregation of the Index. With this edict the credit of the doctrine of Suárez could be restored, which those men, not very secure in the faith, sought so dissimulat edly and maliciously to take from him. When it was made and promulgated, the title of Most Illustrious was not given to the cardinals but that of Eminence is owed to them, such as calling them Most Eminent instead of Most Illustrious, from Pope Urban VIII, who in our times commanded that they be given the said title of Eminence.

I have wished to recount that decree here, although it was dispatched and what I have narrated happened years before the burning of the book of the defense of the faith in England and in France, because just as that volume suffered burning through the cause and inducement of the enemies of it, such as the heretics are, so also that other volume on censures was as if quartered by what they

truncated from it in discredit of its author, those who were not very firm and secure in the same Catholic faith. And just as the Holiness of Paul V came forth in defense of our Doctor Eximius on this first occasion, punishing those printers of Venice with the commission and order he gave to the Most Eminent Cardinals of the Index, so in the same way he returned in the second, with the Most Christian Kings for the honor and credit of Suárez and for his good and sound doctrine.

Nor should we be amazed that this great doctor, though so humble, should seek to look to the purity and truth of it and should make it known to the world how it was not what he had taught, that which, his volume on censures having been mutilated, the said printers had published deceitfully and falsely in his name, not only for the obligation that is incumbent upon each author to embrace and promulgate what he judges to be true, but even to follow the example of the Divine idea of Catholic and holy masters, Christ Our Good, most excellent Doctor of doctors and of all peoples. When questioned by the pontiff Caiaphas—and not by Annas, as some wish—about His disciples and His doctrine, making no mention of those, for not having given good account of themselves, abandoned by them in His Passion and arrest, nor publishing their weakness, He responded to the second part of the question put to Him, saying that He had spoken publicly to the world and always taught in the synagogue and in the Temple, where all the Jews gathered, and that He had said nothing in secret, intending that it should be so. And He even added to him that he should inform himself and learn of it from those who had heard Him, since these knew what His Majesty had said, taught, and preached.

In this way the Sovereign Master responded in favor of His doctrine, although He knew that such response was to cost Him so dearly, receiving for it the cruel, unjust, and shameful blow that one of

the ministers who was there and attended before all that council of the most learned and grave men of Jerusalem discharged upon His Divine face with his armed hand, to teach the wise and doctors that however humiliated they may see themselves, they must not show themselves cowed, but rather with great liberty of spirit—which must proceed from holiness of life and from the truth of their doctrine—they must sustain what it contains and always defend it as their own. And when some false doctrine is imputed to them that they have not promulgated or written, they must make it clear to all that it is not theirs, as Suárez on this occasion executed it, being such a friend of what he judged to be true. Nor is it much, since we have already seen elsewhere that he would sooner have given up his studies than be contrary to it even in the least. And for the same cause he did not hesitate to oppose the doctrine of King James VI as heretical, as I said.

For as the conscience of Suárez was founded in holiness and truth, it was free and courageous for all that is good, without fear or any shrinking, even if it were necessary to have them against the greatest monarchs of the earth and to lose his life in the demand or in the literary fight, for truth or for the faith.

BOOK FOUR

HIS EMERITUS PROFESSORSHIP CONTINUES: HE DIES HOLILY: OF THE QUALITY AND QUANTITY OF HIS GREAT TOMES THAT HAVE BEEN PRINTED, DESCRIBED HEREIN

CHAPTER I.

HE CONTINUES THE OCCUPATION OF HIS STUDIES: HE RECEIVES EMERITUS STATUS FROM HIS CHAIR

Having been, as I said, the final offspring of Suárez's genius and the Benjamin of his studies, that Book of his in defense of the Faith against the King of England, which came to light in the year 1613—I say the last that, while its Author still lived, he gave to the press—it is clearly inferred that before his death he left thirteen children already born and raised, all legitimate and all brothers, resembling one another as such, without the most discerning observer being able to find any dissimilarity among them. Beyond these he left to posterity another fourteen already conceived and formed, which as posthumous works, though legitimate for the most part, have been born into the world bearing their Father's name until now, as we shall see in their proper places.

BOOK FOUR

Four years passed from the publication of this his final Book until his holy death, and he spent them in the occupations and exercises that had engaged him until then: lectures, disputations, and other employments of religious life and studies in which obedience held him. Nor did he print any book during all this time, but he was deliberating, arranging, and completing the many works that after his death came to life and enjoyed the profit of this light. For that living vein of his understanding never exhausted itself or dried up, yielding the abundant fruits that are of such pleasure and benefit to all.

For some years the holy Father had desired to give himself more to the retirement of prayer and letters, and to renounce his Chair in order to devote himself more to both exercises and to be more removed from dealings with men and students, availing himself for this purpose of the ailments or infirmities he had, his poor health, great age, and various occupations. And although he attempted this several times, he could not achieve it because of the insistence made upon him by the Catholic King Don Philip III that he continue his lectures for more years, as is evident from the two royal letters that I shall presently cite. For these, like the others I have mentioned elsewhere, were drawn from the Archives of Madrid when the nephew of our Venerable Father, Don Juan Suárez de Toledo y Obregón, was in that Town and Court. He requested them and had them transcribed—for in their original they are in the Portuguese language, having been written to Coimbra, a City of Portugal, as was customary—and he sent me the copy from Granada. The first says thus:

BY THE KING

To Doctor Francisco Suárez of the Society of Jesus, Chair of Prima of Theology at the University of Coimbra.

Francisco Suárez. I the King send you many greetings. Considering the utility and result of your Lecture in the Chair of Prima of Theology that you read at that University of Coimbra, and the information I have from the Rector of it that you can continue it, it has seemed good to me to ask and commend you, as I do, that you deign to continue with the Lecture of it for three more years, with that zeal, care, and erudition with which you have done so until now, as much for the service you thereby render to God Our Lord and to me, as for the benefit that follows from it to said University and persons who profess this science. And for all these respects I hope you will do so, and in this I shall be well served by you. Written in Lisbon on the 24th of December 1611.

I THE KING

Don Francisco de Castro, President. Letter to Father Francisco Suárez, for Your Majesty to see.

What greater Eulogies could be given to a Doctor, or more worthy of a Catholic, Wise, and Pious Professor, than those this King wrote to our Father in that letter? Nor does it seem that he speaks in it with a vassal of his, or an inferior, but with a man equal to his Person, for he does not impose upon him or give orders, nor uses words signifying superiority or command, nor does he avail himself of Suárez's Prelates to order him to continue his Lectures. Rather he begs and commends him to do so and continue it, representing to him only the motives that were of such great glory to the Lord, knowing as that good King did that no others had moved Suárez to undertake and continue that labor and occupy that post.

The second letter says in this manner:

BOOK FOUR

BY THE KING

To Doctor Francisco Suárez, Chair of the Chair of Theology at the University of Coimbra.

Doctor Francisco Suárez. I the King send you many greetings. I, considering how beneficial it will be for that University that you continue in the Lecture of the Chair of Theology that you have read in it until now with general satisfaction, thought it good to commend you greatly that, notwithstanding the impediments of your age and many occupations, you dispose yourself to read for two more years, beginning at the start of the month of October that comes, attending to the fact that I shall receive particular service and pleasure from your doing so. And so that it may be with greater comfort for you, I have seen fit to grant you the favor that you will understand from Don Juan Coutiño, Rector of that University, to whom I have ordered to be written that he declare it to you. And in this same letter, the Catholic King himself, thanking him for the labor he took in writing the Book against that of England, adds these words: There was presented to me on your behalf the Book you printed in response to that of the King of England, and because in it you so learnedly defend the liberty and purity of our Holy Catholic Faith and the authority of the Roman Church, I have esteemed it greatly. And it seemed good to me for this reason to give you due thanks and tell you that you may consider well employed the labor and time you put into this work, from which it must certainly result in much service to God. Written in Madrid on the 4th of September 1613.

I THE KING

The Duke of Villa-Hermosa. For Doctor Francisco Suárez.

Who does not see and admire the great esteem that this Catholic Monarch had and showed for the person and wisdom of our Doctor Eximius and Pious? For not content with signifying his pleasure to him with repeated letters that he continue his Lectures at that University of Coimbra, he applies various means and favors to better facilitate it, when that Chair is so desired and sought after by many, and at a time when there were so many Learned Men who could occupy it. And likewise no one fails to notice in this letter the impression that Suárez's Book made on this King—and on the minds of the Most Christian Kings of France—so different from that which it formed in the heart of the heretic King James and in those of his accursed sect, the latter lacking the proper disposition and being without the light of the Faith that so resplendently shone in those other pious Kings, most just and so zealous for it and obedient sons of the Church. And therefore such defenders of the Doctrine of that Tome, which they embraced and approved with such endorsement and pleasure, each of them being a Maecenas of Suárez, its Author—what glory and protection was he not to expect and have?

Our aged Professor could not but continue his lectures, seeing the will of the Catholic King who so expressly asked for their continuation and so facilitated it, judging this to be the will of God, who rules that of Kings who are His faithful servants—and Philip III was very much so, called the Chaste, as may be seen in the History of his life—to which was added the pleasure of the Superiors, to whose slightest sign the Holy Father yielded, being so humble and perfect in obedience. Although after having read all the time that His Catholic Majesty commended to him, His Majesty saw fit to give him some rest and that he should have it at the end of his years, granting him emeritus status from the Chair, satisfying his old petitions and desires to vacate it, and for the reasons mentioned, insisting anew for the

same, aspiring to greater retirement and solitude. For the execution of this, King Don Philip sent the following letters:

Letter of Emeritus Status.

Don Philip by the grace of God, King of Portugal and of the Algarves, on this side and beyond the Sea in Africa, Lord of Guinea and of the conquest, navigation, and commerce of Ethiopia, Arabia, Persia, and India, etc., as Protector that I am of the University of Coimbra, I make known to those who see this letter that on behalf of Doctor Francisco Suárez of the Society of Jesus, Chair of the Chair of Prima at said University of Coimbra, there was presented to me in the Council of Conscience and Orders a certification signed by the Rector of said University and sealed with its seal, in which he certified that I, by my provision of the 4th of September 1613, ordered said Doctor to read said Chair for more than two years, having respected his merits, and that having finished, he asked me to order his letter of Emeritus Status passed in form. And having seen his petition, I am pleased and it pleases me to have him as Emeritus in said Chair of Prima of Theology of said University, and that he enjoy and use all the honors, preeminences, privileges, liberties, and prerogatives conceded to Emeritus Chairs, and receive the salary and benefits that pertain to him by the statutes. Wherefore I order the Rector, Chairs, Deputies, and Counselors of said University who now are and hereafter shall be, and all the Justices and Officials of my Kingdoms and Dominions to whom this shall be presented, to fulfill and observe it very entirely as it contains, and that they regard said Doctor Francisco Suárez as Emeritus in said Chair of Prima. And so I order the Rector and Deputies of the treasury of said university to cause to be given and paid to said Francisco Suárez in the Treasurer or Receiver thereof what by the statutes pertains to him and he is to receive each year from his wages, and that this letter be registered in the Register book of said University and be kept in judgment and

outside it, and for surety of all I ordered it passed by my hand and signed and sealed with my pendant Seal. Domingo de Carvallo made it in Lisbon on the 18th of February, year of the Birth of Our Lord Jesus Christ 1616. Antonio Dalfuen de Brito had it written.

I THE KING

Don Francisco de Castro, President. Letter whereby Your Majesty, as Protector that he is of the University of Coimbra, is pleased to have granted Emeritus Status in the Chair of Prima of Theology of said University to Doctor Francisco Suárez, in the form declared above.

In this letter His Catholic Majesty gave greater demonstrations of the esteem he had and the concept he held of this Venerable Father, for he says he concedes him this favor of granting him emeritus status from his Chair, with all the others he mentions, respecting his merits. What and how great must they have been when a Monarch and Lord so great uses such respect and so humane a term with one who was his vassal, and venerates him with such courteous regard. Without doubt they must have been very distinguished and excellent, as much for the sublimity and profundity of his wisdom as for the height of his virtue, zeal, and care in benefiting his disciples and all with his Doctrine and exemplary life.

This Royal ordinance having been received by the Rector of the University of Coimbra, having assembled his Council, he put it into execution, according to his words which are these: Let it be fulfilled and registered in the conformity that His Majesty orders. In Council on the 7th of January 1617. Don Juan Coutiño, Rector. Registered in the Register book, folio 18. Alburquerque.

From which it is inferred that although King Don Philip III dispatched that letter of Emeritus Status in the year 1616, Father

Suárez did not enjoy it until the following year, which was the twentieth of his residence at the University of Coimbra and of the Lecture of his Chair, from the year 1597 when he entered those Schools and began his Lectures with such renown and such great fame and special glory. And having so felicitously passed his career, he justly merited the staff—I mean the grace of Emeritus Status, which in Universities is given and conceded to those who have served them for a space of twenty years in their Chairs and Lectures. Thus he received emeritus status in the year 1617, with regret from Chairs and Students, for the luster they lost with the absence of Father Doctor Suárez from that most Illustrious School and from its disputations.

And in that same year of 1616 preceding it, he received another letter from the Catholic King in which he entrusted him with care of a certain most grave matter, and already in the address of it gave him the title of Emeritus Chair, having been written after that which His Majesty sent him of Emeritus Status and which I cited above. Within this other was contained the following:

BY THE KING

Doctor Francisco Suárez. I the King send you many greetings. I have ordered written to the Bishop of Lamego, who now visits that University, that he return to it on a matter very important to my service, in which I am pleased that you also occupy yourself, it being of the quality that you will understand from the Bishop. I charge you greatly that, given that the time of vacations is approaching, you not leave that City until he goes, keeping this order secret, because it is thus necessary for the good of the business. Written in Aranjuez on the 2nd of May 1616.

I THE KING

The Archbishop Primate. To Doctor Francisco Suárez. I believe that in past or present centuries—at least I have not read it nor found it in histories—that there has been any particular Doctor and Religious to whom the greatest Dignities of the Christian and Catholic Republic have, for important and most grave matters and employments, written so many Pontifical Briefs and royal letters as our Father and Doctor Eximius received on account of those matters from Pontiff Paul V and the Kings of Spain Don Philip II and III, filling them with a thousand endorsements and praises of his person and singular qualities, availing themselves of them to carry and lighten the great weight of government that burdened the shoulders of such wise and Catholic Monarchs. With which we can deservedly say that if the Doctrine of Suárez was persecuted by those who abhor the light of truth and of the Faith, being unable to suffer it, wrapped in the darkness of their ignorance, errors, and heresies, it was notably esteemed by those who love that light, support and defend it, and care for propagating it through the world, such as were the Roman Pontiff and the greatest Monarchs of the Christian people, as has been related in their places.

Beyond his own merits—which was the first and principal motive after the glory of God and the spiritual benefit of souls—I find another reason or secondary cause for which those two Catholic Kings who governed in the time of Suárez made such memory, esteem, and appreciation of him. This was their remembrance, being so grateful and understanding, of the ancient services of Suárez's Progenitors, rendered to the Most Serene Kings of Aragon and Castile, their ancestors and forbears, and in particular those of his Grandfather, Alonso Suárez de Toledo, who being Steward of the

Holy King Don Ferdinand the Catholic, served him in the war against the Moors of Granada in the conquest of that great City, as we saw in the second and third chapters of the first part. And all this is evident from the Royal decree mentioned in this third chapter, in which the same King Ferdinand calls Don Enrique his Brother, according to the usage of Castile and of many who thus name brothers-in-law. And he was such to that other Holy King, having been brother of his wife, Doña Isabel, the Catholic Queen, who by the death of said her brother Don Enrique succeeded to the Kingdoms of Castile and León. Of her and of the same King her husband was great-grandson Don Philip II, King of Spain, and great-great-grandson Don Philip III of this name.

CHAPTER II.
HE TRIES TO RETIRE TO PREPARE HIMSELF FOR DEATH

As our Father found himself free from that necessary and most prolix obligation of Lecturing, and on the other hand found himself fatigued with the more than human continuation of more than fifty years of most grave studies, with so many printings of Books, with the frequency of occupations and lectures that in such weak health and in a body so exhausted as his had made a great impression, he began to discuss with himself retiring from that employment and exercise of letters to some quieter place and leaving his Books. It seemed to him that since he had lived so many years for the Church, for the schools, and for the Republic, denying himself to no one, it would be just to live for himself alone in retirement the few years that his many years already lived and his ailments assured him. Not that in past times he had admitted—even in the midst of his fervent and early studies—the slightest deliberate neglect in the

advancement of his soul, but because now he wanted to give himself entirely to God, abandoning his Books and discourses, and gathering new and greater provision of virtues to prepare himself for the Celestial Homeland.

But although he desired this with all affection, as the matter was so great and he so small in his own estimation, he did not wish, as a true humble man, to trust his own judgment in this resolution, remitting it to another's in his own affairs—he who gave such wise counsel to all when they asked him for it in theirs. To succeed better in this, the first thing he did was to commend it affectionately to Our Lord. He withdrew to some retired exercises, as he was accustomed to do every year, not engaging in any other study than that of the science of the spirit—which is the most difficult and necessary—so that in them God Himself might communicate to him light about what he should do. For by that path His Majesty is accustomed to send this light, as to reveal His will by the means he took of immediately giving account to the Father Rector of the College of Coimbra, his Prelate, representing to him his desires and most intimate thoughts—for him, and the other Superiors, he always looked upon, respected, and followed as his God, whose place they hold here.

He told him of the anxieties with which it seemed to him that the Divine Spouse of his soul was calling him from books and studies to retirement. But that although this was his pleasure, and his soul thirsting for God and desirous asked it of him, he considered on the other hand whether it would be more to His glory and service to His Church to employ himself, as he had until then, in writing and perfecting the works he had begun. He concluded his reasons by consecrating himself entirely to the will of his Superiors, ready to follow and execute promptly whatever they should order him in this matter, not judging as success anything that was not disposed by the sure guide of holy Obedience. For whoever does not show himself

indifferent and resigned in this manner seems more to want to draw the Superior's will to his own than to submit his will to that one's, whereby he distances himself greatly from being a true obedient man and approaches no little a tasteless life, which will be caused him by that very thing he sought in such manner and obtained.

Having heard the Father Rector—he was a very grave, spiritual, and learned person—the proposition of Father Suárez, his desires and his indifference in them, and having prudently weighed them, it seemed to him that our Doctor Eximius's whole life having been, even when most engulfed in studies, holy, spiritual, devout, and penitent, and on the other hand the occupation of his books and studies themselves being of such great glory to God, such honor to the Society, such benefit to Holy Church, such luster to the Universities and splendor to the whole world, that it would be of greater service to the Lord that His faithful Servant not leave such a holy and profitable employment for which God had chosen him—particularly considering how perfectly he knew how to unite the contemplative life with the scholastic—and that death should find him over his books and with pen in hand, which were the arms of his literary warfare and with which he had so defended the Church, rather than retired from them, only attending to his advancement, even though he cared for and attended to it no less in Prayer than in study, at the Altar than in his chamber, in the Temple than in the public schools. A very singular thing, and rarely seen in those who so deliberately profess letters as this Holy and learned Father professed them, whom discourses of the understanding most often carry away the affections of the will, leaving the former more illuminated or taught with scientific truths and the latter more bereft of virtuous works in which true brilliance consists.

The humble Doctor and obedient subject yielded to this judgment of the Superiors, depriving himself of the consolation he

hoped to have in his retirement and solitude, so as not to oppose, even slightly, the disposition of his Prelates, wanting to finish his religious life with the same occupation with which he had begun it, and that death should catch him with pen in hand, persuaded religiously that with it, governed by the Superiors, he would fly more securely and more lightly in the heaven of the Church Militant through his works, and afterward to that of the Triumphant, obeying unto death and exercising this charity of illuminating souls with luminous writings, together with the other virtues.

In this deed our most wise Doctor also taught that whoever, doubtful about what he should do, asks counsel from another, must be very indifferent to execute that which the one from whom he takes it shall give him, even if it be against his own inclination or pleasure. Otherwise it will be more seeking someone to accompany this inclination than what will be most useful for him, and in vain does he who has already deliberated to follow only his whim or appetite take counsel.

With that resolution Suárez gave himself entirely to his study and to the publication of his books, with the fervor and attendance as if he were then beginning. And he showed in this no less that ardent and inflamed charity of his than his submissive obedience, both being such that he never ceased writing his books, though with ailments and poor health, doing and suffering and obeying like a strong soldier and valorous Captain of Christ and of His Church.

That saying is fulfilled in him in the Divine sense and in the spiritual meaning which another said, speaking of the spirit and constant courage that a Captain must have and display in the battles that occur in the world and are joined by opposing armies: *Oportet Imperatorem pugnantem mori*—that it is of great importance, reputation, honor, and glory that a General or principal Leader of those die fighting when it is necessary to achieve victory or to defend

himself in encounters, animating his soldiers with his example. For such was the perennial and burning zeal he had to benefit his neighbors and to fulfill the will of God, declared by his Prelates, that to the last days, hours, and breaths of his life he was writing and fighting for souls with the edge or point of his pen, like a very sharp sword, each treatise or each book being for him a Crown, a trophy, or a triumph. Thus death encountered this Athlete of spiritual and literary warfare, as will be said in its place—so united and joined in him were the terms and periods of writing and of living.

Now that we see our Chair and Doctor Eximius unoccupied from Lecturing, and we consider his Chair without him who for so many years had so felicitously occupied it, to take our leave of it and give to this Chapter and matter a sweet finish, and leave in that same Chair a most agreeable and sweet memory of its ancient and great Professor Suárez, I shall place here the Eulogy that Father Paulo Albiniano de Rajas—who a few years ago died in our Professed House of Valencia, full of days and merits—composed to fix like a title or monument in the Chair occupied by our distinguished Doctor, which says in this manner:

Eulogy of Doctor Francisco Suárez, of the Society of Jesus, To Be Placed on the Chair in Which He Taught While Living

You, whoever you are who have entered these thresholds, read these few words: You see this Chair? Imagine it is that place, seat, table, or chair from which in former times Doctor Francisco Suárez, sacred Apollo, was accustomed to speak his Oracles. Whom Granada as Mother conceived and gave to light, Salamanca as Nurse nourished, and the Society of Jesus, having embraced him in her bosom and lap, adorned and enriched him with piety, filled him with wisdom, that he might be universal Teacher of the world. You ask me how great he may have been? Ask Valladolid, Alcalá, this Coimbra, and Salamanca herself, which are among the first Cities of the world, among the

illustrious and renowned. Ask also Rome, that Citadel of Religion, supreme and sovereign Seat of the sacred Empire, which received him coming to it as Teacher with pleasure and delight, and teaching applauded him, and impugning with efficacious vehemence errors and heresies, sang to him joyfully that saying, great praise: He came, he saw, he conquered, the new Caesar, whom Paul V calls Doctor Eximius.

All posterity will admire and scarcely be able to believe that all the fountains of Wisdom congregated in one man's bosom, and that their copious and flowing streams were poured out and derived to irrigate all the Church through twenty-four channels—I say through twenty-four great Tomes. Yet even more than such great Wisdom in him surpassed his piety, modesty, purity and candor, and his fervent and singular affection and devotion to the Most Holy Virgin, Mother of God. Christ Our Lord deigned to favor His Pupil and Servant, Crucified in an Image, sending forth rays on all sides to him, giving him while alive in them pledges and promises of the glory that his Soul was to enjoy after death. In high contemplation of Celestial things, the earthly causing him disgust, his Soul flew in such manner that it drew the body with it, raised from the ground the distance of two cubits, participating already in a certain way, immobile in the air, in the dowry of agility that it was to possess eternally.

This so great and such a Man, worthy of living an eternity, ceased to live so that he not be absent from Heaven for longer. Coimbra performed his sumptuous obsequies for him as for her great Doctor, though with unfeigned tears. All the Universities that are in the world, the dwelling places of wisdom, followed, giving him true praises as Benefactor of all, beloved and esteemed, whom with one voice they called common Teacher of the Christian world and another Augustine of his age. The dead body was committed and

commended to earth, and Heaven received his triumphant Soul, the pomp accompanied on one side by Faith, Doctrine, and Wisdom, and on the other by Piety and Religion. And while he reigns with God eternally, there remain behind following as captives the contrary squadrons, to be condemned to sempiternal prison: these are ignorance, error, and heresy.

This is the Eulogy that Father Paulo Albiniano de Rajas wove, worthy of being sculpted or engraved on the Chair where Suárez taught while living, in which are compiled the Encomiums given him by Paul V, most grave Men, and the most celebrated Universities in commendation of his letters and virtue. Its Author is well known for his works, particularly for the learned Commentaries he has printed on the Song of Songs. Mention is made of this Eulogy by Father Cristóbal de Vega in the Tome he entitled *Theologia Mariana*, where he shows that if a certain Writer whom he cites had known the great Holiness and pure and sound Doctrine of Suárez, he would likewise have abstained from the injurious and biting words he unjustly formed against him, unworthy not only of his Religious profession but even of any Christian. Likewise another of that habit abstained from the false calumnies he imputed to him, defending him from these and from those, as the mentioned Author relates.

CHAPTER III.
HE DEPARTS FROM COIMBRA TO LISBON TO PERFECT THE TOMES ON GRACE: WHAT HAPPENED TO HIM IN THIS, AND WHAT CARDINAL BORGHESE WROTE IN THE NAME OF HIS HOLINESS

Free now from the occupation of the Chair and from the obligation to attend the Schools, the Venerable Father, Doctor

Eximius, treated only of perfecting his papers and writings so that all might enjoy them. What he then most desired was to perfect the Tomes on Grace, which he had written with very particular light from Heaven on the Prima Secundae of St. Thomas, in which most learnedly he treated everything that the Angelic Doctor disputed from question 109 to question 114, in which the Saint concludes his Prima Secundae.

To do this with more comfort, he chose the City of Lisbon, as being a place more suitable both for his health and for his printings, because of the convenience of paper and other things. He chose in this City for his habitation the house of the Novitiate that the Society has there, called Monte Olivete, to enjoy more quiet in his study and the fervor of the Novices who were raised there.

The year before he had perfectly finished and put the final diligence and hand to the second Tome on Grace, in which with supreme erudition, acute genius, and profound judgment he treated of the efficacy of Divine grace and very extensively the matter of the Auxiliaries, so disputed and controverted in those times between the Religion of St. Dominic and ours. He had also cast all the wealth of his genius and capacity into the declaration of points as subtle and important as these. And because it appears that all the literary Republic and learned men were waiting for this offspring to assure themselves of what they were to feel in such a delicate and doubtful matter, he sent this Book to Rome so that with the censure and approbation of His Holiness—from whom he received so many abundant favors—it might come to light at the time so desired and hoped for.

The dispatch of this Book was delayed in Rome some months more than necessary. The Holy Father remained somewhat suspended and concerned about the cause of that delay. He feared, as a humble man who trusted very little in himself, lest he had been

careless with his pen and put something that impeded its publication. But as a discreet and prudent man, not knowing the cause of the delay, fearful also of the risk that the reputation of his Doctrine could run, and its detriment with those who knew—and they were not few—that his Book was in Rome, seeing that in so much time it was not born to public light, he determined to write to His Holiness to restore the credit of the Society and his own—for reason demanded it, and the charge God had given him as Doctor and Teacher—with all humility, trusting in the honor and favor shown him, supplicating that he give order that his Book might be printed, or that he deign to advise of the cause of that suspension, to amend it if he were at fault in it.

They were not errors of Suárez's pen, the cause of the detention from coming to light of his Book on the Auxiliaries. They were prudent successes of the most grave judgment of the Holiness of Paul V. This discreet Pontiff saw the continuous disputes of the two Religions of Preachers and the Society of Jesus, each defending what it felt in these matters. He saw that to each came others, and both had followers of what they judged, whereby in all the Universities learned men were divided in opinions, each of these two Schools frequently drawing conclusions from those difficulties, from which originated qualifications of the contrary opinion, or at least sentiments and displeasures.

Already the Holiness of Clement VIII, in whose presence—as we saw in another part—the disputes had begun, had dispatched a Motu Proprio in which he gave license to either of the two Religions to follow and defend its opinion, prohibiting however censuring the contrary one and ordering abstention from unpalatable and biting words. For such things ill become one who maintains reason and seeks truth in argument.

But now the Supreme Pontiff Paul V wanting to close even more the door to these inconveniences, since they proceeded from the books that on these matters were given to the press by each of the parties, dispatched with much accord a Motu Proprio in which he ordered that in no part of the world should be printed or published any book or treatise on the matter of the Auxiliaries and efficacy of actual Divine grace, by any Author, secular or Religious, without the Book first passing with much space and weighing through the eyes of four Most Eminent Cardinals. A means—to any judgment—devised so that books on those points or matters not be printed, making it so difficult, if not impossible, to obtain approbation, since to give it to any book, four Cardinals had to gather to see and examine it themselves, without being able to entrust it to any other however Learned and great he might be. How difficult a means this is may well be seen in the occupations Cardinals have, and more when they are Learned and Lettered.

As Father Suárez had not had notice of this Decree of His Holiness, he found himself concerned about the delay of the license, obliged, as I said, to write to the Pontiff. But as soon as he knew it, he set aside that solicitude and doubt, submitting his judgment entirely to that of the Vicar of Christ. He had notice of the Motu Proprio through a letter from Cardinal Borghese, nephew or nepote according to the Italian idiom of the Pope, written in the name of His Holiness, so full of favors and esteem for his person and qualities that, being so proper to this History, I have wanted to interweave it here. And it is, without heading and address:

Cardinal Borghese to the Very Reverend Father Doctor Francisco Suárez of the Society of Jesus, in the Name of His Holiness.

Most Reverend Father, having received two letters of the same argument from Your Paternity, the Most Holy Lord ordered me to respond to you in his name. Your Paternity's excellence of genius

and obsequiousness to the Apostolic See has been very pleasing to him, and he has always loved you and will love you hereafter with paternal charity and love, both because of Your Paternity's distinguished merits toward the Christian Republic and because of what he honorably judges of your virtues.

As for the printing of the Book on Grace, there has been no difficulty on account of the Doctrine, for His Holiness is satisfied and certain that this Book does not differ one point from the erudition and Doctrine of the many previous ones published, which received with universal acclamation illustriously preserve the Author's name and the fame they have justly attained. All the difficulty has flowed from the matters treated and disputed in it, concerning which, because others who have written about them were also dealing and had efficaciously made great insistence for the faculty to print them, it has seemed to His Holiness, for most grave causes he has for it, not only to be cautious for now in giving these licenses but to prohibit them rigorously.

If hereafter faculty be given to anyone to publish books on these matters, His Holiness will show how much he values Your Paternity and your virtues, and then he will order that among the first your Book be printed. From myself I can assure you that when this occasion presents itself, Your Paternity will not miss my diligence. To whom I pray Our Lord give much increase of His Divine grace, and in the name of His Holiness I impart to you his Blessing. Rome, 26th of April 1617. Your Paternity's devoted, Cardinal Borghese.

Translated, this letter says thus:

Cardinal Borghese to the Very Reverend Father Doctor Francisco Suárez of the Society of Jesus, in the Name of His Holiness.

Most Reverend Father, having received two letters of Y.P. on the same subject, our Most Holy Father ordered me to respond to you in his name and tell you how much he esteems the great advantages of

Y.P.'s genius and the continuous service to this Holy See, and that he has always loved you with paternal affection and will love you hereafter, not only because of Y.P.'s great merits toward the Christian Republic but because of what His Holiness honorably judges of your virtues.

As for the printing of the Book on Grace, there has been no difficulty on account of the Doctrine, for His Holiness is very satisfied and sure of it, since this Book does not differ one point from the erudition and Doctrine of the many previous published works, which received with universal acclamation illustriously preserve the Author's name and the fame they have justly attained. All the difficulty has flowed from the matters treated and disputed in it, concerning which, because others who have written about them dealt with them and efficaciously made great insistence for the faculty to print them, it has seemed to His Holiness, for most grave causes he has for it, not only to be cautious for now in giving these licenses but to prohibit them rigorously.

If hereafter faculty be given to anyone to publish books on these matters, His Holiness will show how much he esteems Y.P. and your virtues, and then he will order that among the first your Book be printed. From myself I can assure that when this occasion presents itself, Y.P. will not lack my diligence. To whom I pray Our Lord give much increase of His Divine grace, and in the name of His Holiness I give you his Blessing. Rome, 26th of April 1617. Y.P.'s devoted, Cardinal Borghese.

How dead to the world and to ambition and to all the passions that our ill-tamed nature is wont to sprout would the Holiness of Paul V judge Father Suárez, when even while living he gives him such Eulogies as are accustomed and could be said of one who has passed to Heaven adorned with singular perfection and who finds himself now secure that the moth of vain glory will not gnaw his

beauty and solidity, nor the worm of human or popular applause—if one weighs what the Cardinal Nephew writes to him in his name, making mention of him in this letter as of a Man distinguished in great merits and full of virtues, holding him for such, and with reason, not by flattery, which does not befit that sacred Dignity, but by true Eulogy, animating him as a Father and thanking him for what he worked incessantly for the sheep of the Church's flock, as supreme and universal Pastor of them. Such confidence and such concept he had of his most profound humility, and no less of his Doctrine, especially of that contained in that book, which was on the matter of the Auxiliaries and actual Divine grace. For the same Cardinal offers and promises him in the name of the Pontiff his uncle that upon the door opening to the license to be able to print similar Tomes, his would be among all the others the one that would come to light first.

Our Doctor received this letter while in Lisbon, two or three months before his death. With it he was much consoled, emerging from the care he had been in concerning this second Tome on Grace, which remained many years in Rome without being able to be printed, because in the Pontiffs, Successors of Paul V, lasted the same judgment that this Pope made in this matter. And although the Society tried, especially all the Province of Portugal and the most grave Fathers of it, to obtain this faculty, the Book being most outstanding among all that this Doctor Eximius and Pious wrote, and on a matter in which the Society has its eyes fixed, it could not achieve it, nor was its printing then executed.

But afterward in the year 1651—as we shall see in its place—with license from the Superiors this second Part or Tome on Divine grace was delivered to the press in Lyon, France, at the cost of Philip Borde, Laurence Arnaud, and Claude Rigaud. The manner how it was is related in the Dedicatory Epistle, these Merchants speaking with

the Most Eminent Cardinal Alphonse Louis de Plessis de Richelieu, Archbishop of that great City.

Our Father was continuing the continuation and perfection of the other two Tomes on Grace, which are the first and third on this matter, which came to light in Coimbra together in the year 1619, only two years after his holy death—as will be said in Chapter XIV. They are in the order of their printings the fourteenth and fifteenth children of his singular and great capacity, and the first and second posthumous ones that were born after the Father's death. In the first he treats of Grace, or of God insofar as He justifies, in which having first set various most learned and necessary prolegomena for all the matter of the three Tomes, he treats of the necessity of grace for good works with the erudition, clarity, and comprehension that shines in the other Books. The third contains seven Books in which he disputes concerning habitual grace, the sanctification or justification of man, and merit, which are the ultimate matters and questions that St. Thomas has in his Prima Secundae. It is in everything brother to the first.

CHAPTER IV.
OF A GRAVE DISSENSION THAT AROSE IN LISBON BETWEEN THREE MAGISTRATES, AND WHAT FATHER SUÁREZ DID IN IT: AND THE BRIEF THAT PONTIFF PAUL V SENT HIM

In this time, then, when our Father Doctor was continuing his studies, arranging his papers and giving the final hand to the three Parts or Tomes on Divine Grace, in which he comprehends everything that, it seems, human understanding can attain in questions and disputes on this matter, a necessary and grave occasion occurred that obliged him to leave his retirement and to drop the pen

from his hand with which he was flying so felicitously and lightly in his writings.

It was the Summer of 1617 when the Most Illustrious Lord Octavio, Forosempronensian Bishop, Apostolic Collector of His Holiness in the Kingdom of Portugal—which is in this what a Nuncio is in Castile—and the civil Magistrates began to clash in their jurisdictions, which is what these two Tribunals ordinarily encounter. It seemed to the Collector that the King's Counselors exceeded their power in things touching the Church, and that in some points they wanted to make it, from free, a servant—although this was not their intent, as must be presumed of such Christian persons. He therefore resolved to place the City of Lisbon under interdict, and the censures growing graver, he added and fulminated that of cessation *a divinis*, declaring as excommunicated some Judges of the Palace and of the Council they call the Board of Conscience, and as having incurred the censures of the Bull *In Coena Domini*, because in his judgment they were breaking Apostolic liberty and usurping the jurisdiction of the Church.

The Judges and Tribunals of secular Justices, favored and supported by opinions and signatures of various very grave and very learned persons, held the fulminated Censures as unjust and null, because it seemed to them they were proceeding with justice, according to the ancient Privileges and immemorial customs of that Kingdom. Founding the Counselors on these the justification of their actions and the jurisdiction they exercised, they claimed that the Censures not be observed, as invalid and without any force, and that the Collector, better informed of the truth, lift them and desist from his intentions.

From this arose in Lisbon an uproar and unrest such as had never been seen in that great City in similar matter, nor had it experienced the rigor of those Censures. Each of the parties wanted to

lose nothing of its own. Each defended and battled itself with its own arms: the Collector with excommunications and interdicts, the Council with temporal penalties, each thinking it was right, whereby it was much doubted which side had justice to follow it, for the People desired to lean toward whoever had it—and they find themselves exposed to a thousand scruples while such perplexities last. All alleged their right, but the Collector always persevering in the excommunications and interdict.

Our Lord willed that Father Suárez be found on this occasion in Lisbon, with that of perfecting and printing his Tomes on Grace—finding with it, instead of the quiet and calm he had sought for his studies, that unleashed tempest that had arisen on all sides. This obliged him to leave his retirement and seclusion, to abandon his Books, to exchange his cell for the streets, leaving God for God, who is found in them as well as in solitude when they are traveled for love and His cause. And they are like a wilderness for one who with this end travels and walks them, which was what our Father carried, and so that with his authority and industry the heaven of that so grave Republic might be calmed, which was so troubled with uproars, and to restore to the City its ancient joy, light, and gladness that with such great interdict and cessation it had lost.

Our Father thus embarked in that so tempestuous sea as Christ in that of Galilee, being in His Vessel, which is the Church, he put all his care in calming the winds and quieting the seas of that tempest. And he achieved it in such brief time with Divine favor that it seems that *imperavit ventis, et mari, facta est tranquillitas magna*. For now with the efficacy of his Doctrine, which was grounded in the truth he defended, now with recourse and prayer to God, who levels all and facilitates, now with the affability and gentleness of his dealings, with which he governed the most arduous matters and attracted hearts to himself, born of the tranquility of his spirit and of

the peace and serenity of soul he enjoyed, walking like the Angels always in the sight of his God, he calmed everything, and the altered spirits quieted, and the discordant understandings came together with the bond of fraternal and Christian charity.

Although it cost him the felicitous loss of his life in such vigilance, dying victorious in such glorious undertaking, which with its beginnings and progress—sparing no labor, study, and diligence—after his blessed passing others continued, it had the desired serenity, conclusion, and peace, as we shall say.

To undertake this business with more earnestness, he changed his habitation, which he had chosen in the Novitiate as more retired, and moved to the Professed House of San Roque, for the greater convenience and proximity of the persons with whom he had to deal. At the beginning he tried with prudent skill and craft to reconcile the disunited parties, persuading each to yield something of its own—for sometimes whoever wants everything comes to lose everything and even to spoil everything—placing himself in the middle and speaking to some and to others, representing to all the grave damages that could be feared from those differences, both temporal and spiritual, the scandals that could result, the displeasures that could be given to His Holiness and to the Catholic Majesty, and finally the offenses that could be done to God. And likewise on the contrary the goods that would issue and be done if the parties reconciled and remained in continual peace. For if the wills of men are easily disunited when in opinions they do not agree, though judged founded on reason, originating from this various inconveniences, without difficulty the same wills also unite, the understandings being brothered and leaning to the same sentiment and judgment, flowing from this union and conformity innumerable fruits in Kingdoms, Republics, Provinces, Cities, and in their particulars.

He could not by this means conclude what he desired and intended. And so studying the case with more care and assuring himself of the Justice of the Church, being so devoted to truth, so upright and so whole in what he judged, he showed himself on that occasion as a true Son and as a sincere Doctor on the Church's side. And like a valiant soldier he wanted to be a most zealous defender with the arms of tongue and pen, covered with Religious modesty and with invincible efficacy and incontrastable fortitude.

The Counselors consulted him on the case, to which he courageously responded that such Censures were valid and as such worthy that all the Faithful Christians, as obedient children of the Church, fear, obey, and observe them. Those against whom the Censures had been promulgated bore this opinion of Father Suárez heavily, who armed with zeal for their King's service and defended and patronized by the opinions and signatures of many most learned Ecclesiastical and secular Men, also pertinaciously sustained their secular jurisdiction with firm foot, having on their side all the persons who in matter of letters could have authority in Lisbon.

But so great and so outstanding and of such esteem and weight was that of our Doctor Eximius and premier Theologian that it and he alone sufficed for all that very great population to observe with all rigor the interdict and censures, founded uniquely on its having been said and published through Lisbon that Father Doctor Suárez felt thus and was on the Church's side and that of the Collector of His Holiness.

This much could a single saying of Suárez in a City like Lisbon, Court of the Portuguese Kings, newly come to dwell in it, when in his opinion innumerable and very wise Lettered men contradicted, without anything daunting him to affirm what he felt in defense of truth and of the Church. For being so humble, he was very magnanimous, as the very humble are wont to be, because they do not

trust in themselves or their forces or talents but in the virtue of God, to whom all is easy and nothing impossible.

How much Father Suárez labored in this business so that its right be kept unharmed and whole to the Church, and that its arms not be weakened and blunted, with what valor and prudence and genius he conducted himself in that so perilous storm and grave navigation and occasion, the City of Lisbon and all the Kingdom of Portugal knew. The affection and will of all showed it. The Ecclesiastical State published it, and more particularly the Apostolic Collector, who was in that defense the most interested. And he found himself so obliged by it that, not content with having thanked him for it with great demonstrations and words, he gave account of all that had happened to the Supreme Pontiff, who was still Paul V, and sent him all the papers that Father Suárez had written on that Point—whose copy I have seen—signifying what a humble Son and valiant Soldier His Holiness and His Holy See had in him, extolling his great and singular authority and how it alone had caused his Censures to be respected and feared in Lisbon, he the Collector honoring him in all matters he could.

His Holiness received these informations, and finding himself as a true Father obliged by the services of our Doctor Eximius, to show his grateful spirit, he sent him of his own motion a Brief in which, giving him an account of what had passed, he gives him thanks for everything and his Apostolic Blessing, which is as follows:

To the Beloved in Christ Son, Francisco Suárez, Priest of the Society of Jesus, Primary Professor of Theology in the Gymnasium of Coimbra, Doctor of Sacred Theology. Pope Paul V, Health and Apostolic Blessing.

Beloved Son, health and Apostolic Blessing. Our Venerable Brother Octavio, Forosempronensian Bishop and Collector in those Kingdoms, has signified to Us what you responded in the controversy

between him and the secular Magistrates—the adversary of peace instigating—recently arisen, and he also sent writings which, as they are very consonant with your great piety and doctrine, were most pleasing to Us. Wherefore We praise your work as We ought, and We exhort you in the Lord that you continue to serve the honor of God and the liberty of His Church, in which by Divine grace you so eminently shine. For We know how much your authority avails to root out the weeds, which although We do not doubt will happen, nevertheless having obtained the occasion of imparting Our Apostolic Blessing and commemorating Our paternal charity toward you, We could not be remiss in Our office. May the Lord repay the reward of your labors. Given at Rome at Santa Maria Maggiore, under the Fisherman's Ring, on the 25th day of August 1617, in the 13th year of Our Pontificate. Cardinal of Santa Susanna.

The same Brief translated into the vernacular says thus:

To the Beloved in Christ Son, Francisco Suárez, Priest of the Society of Jesus, and Primary Professor of Theology at the University of Coimbra, and Doctor in Sacred Theology. Paul V, Health and Apostolic Blessing.

Beloved Son, health and Apostolic Blessing. Our Venerable Brother Octavio, Forosempronensian Bishop and Our Collector in those Kingdoms, has given Us account of what you did and responded in the controversy that recently arose between him and the secular Magistrates, the Devil, adversary of Peace, instigating them. He also sent Us what you wrote in this matter, all of which, as it is conformable to your Piety, Religion, and Doctrine, was singularly agreeable to Us. Wherefore We praise your care and labor as We ought, and We exhort you in the Lord that you continue to look after His honor and to aid the liberty of His Holy Church, in which by Divine grace you always shine and distinguish yourself among others. We are likewise certain of how much your authority can accomplish

to root out from the Church's field the weed of disunion, which, although We do not doubt that through your means it will happen thus, nevertheless this occasion having presented itself to send you the Apostolic Blessing and to show toward your person Our paternal affection of love and charity, We could not nor even wished to fail in this Our office and obligation. May the Almighty Lord give you very copious reward and very full payment for your praiseworthy labors. Given at Santa Maria Maggiore and sealed with the Fisherman's Ring on the 25th of August 1617, in the 13th year of Our Pontificate. Cardinal of Santa Susanna.

This is the Brief that on this occasion the Pontiff sent to Father Suárez, so full of words and demonstrations of love and esteem for his person, his virtue, and wisdom, as anyone will recognize in them, in which he returns to give him the title he had given him in other Briefs, of Eminent and outstanding Theologian and Doctor, saying of him that in the Holy Church he is very well known among others and eminent. When this Brief arrived in Lisbon, the Holy Man was already out of this world, enjoying Our Lord and the reward of the most Illustrious labors he had taken for the Church.

CHAPTER V.
HIS FINAL ILLNESS, ITS CAUSES, AND HOW HE PREPARED HIMSELF FOR DEATH

All his life, this great Doctor was so spirited and valiant a soldier of Holy Mother Church that without exaggeration we may affirm that he fought for her always, not only until shedding blood, as the Apostle extols, but even until losing his life in the struggle on her account and for her cause. It was certain among all those living in Lisbon who were witnesses to what Fr. Suárez did in the business and controversy of which I have spoken, that his death followed from the

great labor he undertook in that affair to bring it to resolution. The same will be judged by anyone who considers his many years, his slight strength, his health nearly exhausted, his continual studies, his rigorous mortification and penance, and his labored and weakened constitution; and who sees on the other hand that with this natural debility, not being accustomed to leaving the retirement of his cell, nor to any other exercise or small bodily labor, he found himself on this occasion obliged to walk continually on foot, and with haste through the streets of Lisbon in the time of the most excessive heat that is felt all year in that city, and in the least healthy season, being that of autumn, speaking to some and negotiating with others, without the Apostolic Collector and many other most grave persons who esteemed and desired his health and life having been able to prevail upon him with entreaties and pleas to travel in a coach with the curtains tightly closed, in order to conduct business thus with more relief and even with more speed (which the matter particularly demanded since our Professed House, where the holy Father lived, was very distant from that of the Collector, who was the principal person with whom he conducted his business). But since our Francisco was so humble and mortified, and so conformed to the most minute observance and religious edification, he never consented to those entreaties and pleas, regarding it as less important to lose his health and even his life than to fail in the lesser and greater perfection of his religious obligation.

At the sight of great labors and fatigues the forces of nature weaken, and at the sight of the greatest ones the forces of love and grace increase. Man by himself alone labors what he can, and he can do little; strengthened by divine love he can do all that he loves. When our Venerable Father's ailments were most painful, his years most burdensome, his nature most weakened by continual fasts and frequent daily penances, and a study of more than fifty years without

any pause in it or in reading, he who was accustomed to his most exact retirement breaks forth through seas of burning suns in Lisbon and long roads, hastening on foot to various places without stopping, always vigorous in spirit, never broken by fatigue, without wishing to admit the slightest relief or consent to it; and laboring day and night, nothing sufficed to draw from him a slight indication of weariness or to persuade him to moderate his exertion in any way. O holy and fervent zeal for the Church, how much vigor you communicate to your children! This child of yours, and great Doctor, could do all that he loved, and since the love he had for God and for you as his and our Mother, and the desire always to defend you, yielded to nothing, so his power yielded to nothing until he could do no more, dying while looking out for and standing up for your honor and liberty. He understood well that the inconveniences and labors, the illnesses and even death itself that follow such enterprises for the Lord's glory are ordinary wages that His Majesty gives to His servants and apostolic laborers, as a happy reward for them, to grant them afterward in Heaven a greater one throughout an entire eternity.

At last there arrived the terminus and final boundary of his life, and the time of his death so desired by him and so commonly feared by all. In proportion as the waves of the tempest we described in the past chapter were being calmed in Lisbon by his industry, authority, and diligence, the port of Blessedness that he so desired was being revealed to the Father himself. He had labored much, as I said, in reducing to concord the business of the Collector and the King's ministers; and if he did not leave it entirely finished, as he sought and would have achieved, it was because his life ended first; yet he placed it and left it after his death at such points that others could conclude it without difficulty with the peace that was sought. Seeing this, then, the learned and holy Father, and judging that his assistance in Lisbon was no longer necessary for this, planned to retire to Coimbra and to

the dealings and communication with his beloved friends, his books and papers, having been taught by experience and the past storm that he would enjoy there a more stable calm and greater and more stable quiet. But Our Lord disposed things differently, because the very day he had determined to depart, He cut short his steps, wishing that he should leave Lisbon for Heaven, and that he should leave his life in that field where he had so valiantly defended, litigated, and fought for ecclesiastical liberty, so that the steps he had taken in her service and patronage, in so unhealthy a time and of such heat; and which were also the beginning of his illness, the acceleration of his death, the end and final period of his continual studies and his holy and happy life; should be at the same time steps toward the glory, crown, and reward of his glorious labors and fatigues.

Many people think that life begins when they are very near to death, leaving as if ill-advised or little prudent to do in one hour what they should have done in many years, and thus they finish living before they have begun to live well. Not so our great and wise Doctor, for all who dealt with him always heard him say that each day he expected the last of his life; and even if they had not heard this in words, his life and works were such that all smelled of preparation for death, not otherwise than if death were life and life death. But although this preparation was continual, in particular the final year was with most especial care, longing for it to find him free from all other occupation and to leave all the company of books and studies before they left him, devoting himself solely to God and to himself. But since this was not granted him as he desired (as we saw), he had the merit of obedience and the assiduous vigilance for his advancement. And as the stone runs with greater velocity the more it approaches its center, in the same way this exemplary man ran with greater velocity and fervor toward perfection the more he approached death to unite himself with his God, who was the center of his soul.

In the last ten days of exercises he made in Coimbra when he wished to depart for Lisbon, he made a general confession to the Father Rector of that College of all the time he had lived in the Society; the Father Rector, who was a very holy and learned person, heard him with great consolation for his soul, and upon finishing his general confession, the Superior told him to give thanks to Our Lord that in the fifty-three years he had lived in the Society, he had not committed mortal sin or grave offense for which on that occasion he could absolve him. The humble Francisco prostrated himself on the floor, and his eyes becoming a sea of tears, he began to call himself one of the greatest sinners on earth. So lowly did he who was of such lofty purity and perfection think of himself: it is that as so holy a man he looked with the eyes of the spirit only at God and at himself; whereby contemplating the ineffable Greatness and infinite purity, whatever he discovered in himself in the light of that comparison seemed to him the summit of misery and the most abominable of guilt, and occupied entirely with astonishment in knowing himself profoundly, he had no eyes left to see defects other than his own; and from this arose his regarding everyone as good and himself alone as bad; and most vehement desires to abase himself at everyone's feet; and even for this reason, unable to contain them, he threw himself suddenly on that occasion at those of his Prelate and Confessor, judging himself for his faults, though so slight, worthy of being trampled and outraged by all. These were the warnings with which God prepared that holy soul, and these the preparations with which he disposed himself for the hour of death, in which he was to find himself a few months hence. The illness and death found him in the occupations he had exercised all his life, and now in particular through obedience; and with lights of doctrine and wisdom in his hands, as Christ commanded (according to many Doctors' interpretation) girded and tightened with such good employments of study. There arrived then the couriers

and harbingers of death, which are illness and sickness; this undoubtedly, and in everyone's judgment (as I said), was occasioned by the great labor, much greater than his weak forces, that he had undertaken in the business of the Collector: from that excessive exercise in so hot a time his blood became inflamed, and fever came upon him, and with greater pain the pains of the stone increased, an old ailment in him and as painful as those who suffer it know, which gave him in his life much matter for sufferance and merits. He was, when the first accident of his indisposition struck him and the first harbinger of his illness, writing the treatise on the Immortality of the Soul, which he had already finished so learnedly, acutely, and eruditely, as may be seen in the first tome on the first part of St. Thomas, in which he treats of the works of the six days and the rational soul, and which was printed four years after his death, that of 1621, Our Lord adjusting, not without particular providence of His own, the matter of his study to the occasion in which he would shortly find himself, so that he might see in Heaven clearly what he believed and wrote on earth by faith, and so that his immortal soul might enjoy the immortal goods of glory, raising his thought to it with the very words and reasons he was dictating, and giving him burning desires to come to possess what he was writing. Mysterious disposition for that hour, accurate and profitable preparation for that passage, to labor so much for souls; for his own and those of his neighbors, without stopping until he could do no more in writing. He judged correctly that this was one of the best preparations for delivering and commending his spirit to his God, to seek in that way (because such was His will, which he had through his Prelate, known) the good and salvation of those whom His Majesty had redeemed with His Blood. Whereby we can affirm of our Father that all his life was a proximate and ultimate disposition for dying well, and that each day he exercised what he would do if on that day, hour, and instant

death should seize him, or he should be called to give God account of his soul. The news of his illness spread through Lisbon, and the sorrow it caused in all: it seemed that that city, as great as it is, had fallen ill with the sick man. So afflicted were all by the sickness of only one: only the holy Father remained with his face and countenance supremely cheerful (though in the midst of most grave pains) like one who from the middle of the turbulent sea of the world looked closely upon the peaceful port of Glory. The acute pains of the stone increased, and although in such painful accidents the weakness of virtue usually shows itself, which in health used to appear strong, it was not so with Fr. Suárez, because in its greatest rigor, even before dying, he showed himself dead to feeling and to any kind of complaint: for even when most pressed, he was burdensome to no one, neither with words nor with actions; to no one troublesome; he wished to spare all from labor, even at the cost of his patience. He grieved for what others suffered in the cure of his illness, not for himself, who was the one who suffered most: the concern of others troubled him, not his own labor; thus he endured the fevers' accidents and the very acute pains of the stone as if they were not passing through him but through another. St. Gregory Nazianzen wisely called illnesses clouds, because they darken the sick person's spirit, as dense vapors that place themselves before the Sun. Fr. Suárez's face was seen so serene, his countenance so clear in the midst of his painful accidents and alteration of humors, as in his most composed health. Those who assisted him saw that in order not to wake the infirmarian who was sleeping in his room, he himself would rise from bed, alone and without help, to take what he needed. This was an ancient virtue and custom of his, of which there was a very reliable witness who was his companion or neighbor inseparably for more than twenty years, a very religious person and worthy of all credit, who affirmed that in all those twenty and more years, living near his room with a wall

between them, and being able to call him with a small signal, as he did by day when he needed something (and being very satisfied with the love and will of his companion, that in no way would he feel it or consider it burdensome, but rather as a pleasure and even as a kindness), never in all this time did he call him or wake him any night, so as not to interrupt his sleep, even though he had pressing need of him because of an accident that then required remedy. A very rare thing for one who suffered the pains and ailments mentioned, bearing these sufferings with himself and with God until morning, so as not to be burdensome to his companion. Thus he was, reading day and night in that bed, a chair of dying well, as he had read from it of living well and preparing for death in the course of his life with his doctrine and with the example of virtues whose quality was so refined that although in illness (where virtue is perfected and those qualities shine and are purified) they could shine more brightly, it was not necessary for them to be purified. Of this, what has been said thus far about this holy man gives sufficient testimony, and what remains to be narrated will confirm it further.

CHAPTER VI.
HIS ILLNESS WORSENS; THEY WARN HIM OF THE DANGER IN WHICH HE FINDS HIMSELF; THE MANNER IN WHICH HE RECEIVED THIS NEWS

The illness grew worse, and the burning of the fever increased excessively, and with it the grief of all in proportion. As the accidents were grave, the sick man's strength diminished, as did the hopes for his life among those in the house and those outside; pain doubled, and prayers among the healthy, who fearful of losing such an eminent subject and such a good Father, made them to God constant and continual; those of the city did the same, in which he was supremely

loved and respected, never having lived there permanently but always as a guest; but in that short time and in passing he had so conciliated everyone's hearts, winning and stealing their wills with his religious courtesy and his gentle modesty, that all loved him as a Father, respected him as an oracle of wisdom, and venerated him as a saint and model of virtues. The porters had much to do and were not a little fatigued from responding to the many who came to visit him and inquire about his health.

A most singular case, it being the world's condition to cast from memory what departs from its eyes, unless we say that he was always before everyone's eyes through his writings, and in their memory were his heroic virtues for being so illustrious. For him they applied whatever remedies Medicine teaches: the assistance of the city's most distinguished physicians was continual in his room; but the illness did not obey the remedies, nor did Our Lord wish to hear the pleas and prayers of the many who petitioned for him, nor did He grant the supplications of those who begged Him for a longer life for one who had spent all his past life in such service to Him and to His Church, undoubtedly in order to reward his many and praiseworthy past labors and to remove from him those he might newly suffer. They warned him of the severity of his illness, of the danger in which he found himself, and of the little hope his life left them.

The holy Father had asked with all affection those who most assisted him to advise him of this, assuring them that the news would not upset him but give him pleasure: they gave it to him, and he received it with a cheerful face and friendly countenance, not with unworthy complaints like those who greatly fear it; he made no demonstration in his countenance, or if he did, it was of joy and gladness. He raised his eyes and hands to Heaven, and strengthening his voice more than the accident permitted, he broke forth affectionately and tenderly in those sweet words of David: With

expectation I have waited for the Lord, and He was attentive to me. Which was to say: Without intermission and for a long time I have awaited the Lord and desired that He deign to free my soul from the prison of this body and the miseries of this life, to enjoy Him securely in the other eternally, and I trust that by His infinite goodness He will have heard me, the final end of my life having arrived. And then he added these words of the same King Prophet: How lovely are your tabernacles, O Lord of hosts! My soul longs and faints for the courts of the Lord. As if he said: O great Lord of hosts, that is, of innumerable angels, citizens most holy, most wise, most powerful, and most beautiful, of whom one alone would suffice to gladden this our sad pilgrimage if he were seen with all his splendor; how much my soul loves your celestial mansions or dwellings, to see you face to face, in whose comparison all those others' beauty and brilliance are darkness!

And in such manner and with such ardent desire do I aspire to them, that my soul is more sick from this love than my body from this illness; it fails and is as if fainting, contemplating the vestibules of that Palace of yours and its beauty. With such most sweet colloquies directed to his God, this servant of His passed cheerfully and suffered patiently the rigors of that illness and final passage, all of them signifying and evidencing the burning desire with which he was filled to leave the earth and fly to Heaven. Just as the use of eating it removes the force from poison, so death ceased to make an impression and cause fear in our Father, for being in life so accustomed to dying in thought and so dead to the world to live with Christ, whom he supremely desired to see, as is clear from what has been said, his spirit leaping with pleasure at the echoes of those announcements of his end. He knew what Seneca wrote: A brief and precipitous illness does one of two things: either it will be extinguished or it will extinguish. However acute illnesses may be, they should not make him who

suffers them change countenance, because they either end life quickly or they themselves end quickly. He experienced happily the effect of a death well pondered and understood, which is to make a man, while living in this world, be dead to worldly things and live only for God. The desires of the world and of a long life in it (if any can be called long, however much it may seem so, being temporal and ending so soon) before they are fulfilled are disquiet; fulfilled, most often they are sorrow rather than joy; always in all states, useless vanity and fearful anxiety.

The desires for God and for eternal life, while they are deferred, console with the very pain itself that has its savor, as received for love of God; when they are achieved, they leave only sweetness in the soul without filling it with harshness, and they are more sweetly enjoyed and attained the more they lasted and the more intense, prolonged, or achieved they were, always with true solidity. Considering himself then, the Venerable Father, near the terminus and so desired end of his life, to unite himself more closely with his God, what floods of joys would inundate his soul? Which in the midst of them felt great distress at seeing itself detained in the body, its heart being very much outside this world, because of the little esteem it had for earthly things and the great appreciation for heavenly ones. A modern and learned Jesuit author observed well that he who has made an apostolic and perfect life has nothing to fear in the hour of death, but only to desire that it come, as the beginning of his blessedness; but when that life was spent sinning, and one's own conscience is accusing the one who dies of being a sinner, there is nothing in death that should not cause him horror and fear. And since our Doctor and Father's life had been so blameless and holy, from this originated that so great consolation in dying (as I noted and will say further below) and the so singular desire that his soul be free and released from his body, saying with St. Paul: I desire to be

dissolved and to be with Christ. It was human philosophy of the world's wise men, I know not whether from ambition for honor or because they so felt it, this contempt for life and for all that the world most esteems: with another more noble and divine science our pious and Doctor Eximius Master arrived at these affections; he awaited very much and expected, which is what those words he formed signify: With expectation I have waited for the Lord, and he even desired death as others desire life; but how much in this his old age should this be seen, when already in its flower and in his youth his soul sighed to fly to Heaven, whose tender and loving moans, unable to contain them, he was heard to say: I shall be satisfied when your glory shall appear, as I related in the second chapter of the second part, manifesting in them that already from then he had his heart nailed there and his desire, as in its proper center, where the true joys are and which alone satisfy.

The anxieties and agonies that most people experience in dying usually arise from the forced separation from the things they love tenderly, from the body, their ancient companion; and the pain grows the more objects there are that attract affection to themselves and to which the will is attached with disorder. Therefore St. John Chrysostom said that the rich and fortunate died twice, once leaving temporal life, and the other depriving themselves of its goods, which they esteem and love more than life itself; and that saying already signified it, and the bad news that man in the Gospel heard: Fool, this night they will demand your soul from you. Foolish rich man, this night a doubled death will come upon you; one will be the separation of your soul from your body, and the other and more deeply felt, when it will be divided and separated from the riches to which it was given over. For this reason the great joy did not cause admiration among those present, born from those vehement desires that this holy man showed and had in that moment, with the news they gave him of

his approaching death, because they knew that in life he was separated from all the things of this world and how dead he was to them.

CHAPTER VII.
HE RECEIVES VIATICUM AND EXTREME UNCTION; AND OF OTHER EXAMPLES AND ACTS OF VIRTUES THAT HE GAVE AND EXERCISED IN THIS SAME TIME

A great advantage of religious life (devout St. Bernard said) is to have few things that disorderly attach the soul to themselves, for all were left behind at first entry and by the vows. Great were these advantages in our Father and Doctor, for of all that the world esteems and seeks, he esteemed no other thing than his books, his studies, and his papers: these were his greatest treasures, and this his most pleasant recreation (although not exercised and taken for his pleasure but through holy obedience, as we saw), but even from this affection he stripped himself in that hour of death; and though it was so licit and so sister to the perfect life, that no one could consider it excess to show in such an occasion some feeling at leaving the children of his most fruitful understanding, he had none, nor even a small one, nor did he remember that he had such children, and leaving aside the thirteen large tomes that he had printed in his life, another fourteen already perfectly finished and ready to be printed immediately, he placed in the hands and pleasure of the Superiors the free disposition of them, with so few signs of desires that they come to light, that many heard him say that he would have very little or no feeling if all were condemned to perpetual oblivion or to some bonfire.

Fathers feel more in the final passage of their life the separation from their children than from the other goods they leave in the world, especially if they do not see them settled or placed in

some state according to their quality, only because they begot them and gave them being. But this great Father of twenty-seven children of his understanding, so much nobler and of greater esteem than human ones, as the principle that brought them into the world is greater, gave no sign of sorrow at leaving them, and fourteen of them without the state for which they were born, which was for the public light through the printing press (which after his death almost all have enjoyed), nor did he end his days with the feeling with which fathers of the earth die, with the separation from their beloved children. The infallible custom he kept all his life when healthy, of saying Mass each day and receiving for strength and nourishment of his soul the Body of Our Lord in the Sacrament, he observed when sick as much as he could. For this reason in this final illness, which was not very brief, he communed various times with the greatest consolation of his spirit, this most holy Sacrament being even the greatest relief he could have for his body's illness.

When the illness pressed harder, they gave him as Viaticum on that long journey, though for him very secure, that he was to make from earth to Heaven: he received it with extraordinary signs of consolation, devotion, and humility; all the Fathers of that religious and grave house assisted him in the room, bathed in tears for the loss that the Society and even the entire Church was suffering in Fr. Suárez. In proportion as the illness came and increased, they came to him with the holy Sacrament of Extreme Unction, which he also received not only with his judgment entire and alert but with much devotion and special tenderness, Our Lord wishing that he who had so correctly, learnedly, eruditely, and piously written about the Sacraments, explaining their advantages and excellences, should die armed and strengthened with all of them. He was so much himself when he received this last one that the Father who was administering it to him, being unable to continue because the many tears he shed

from feeling did not let him form the words, choking his voice, nor could sorrow and tenderness stanch them, the holy Father with a very serene countenance was saying them to him in advance, anticipating them all for the priest to pronounce; and likewise he responded to the entire Office, like all the others who were around his bed, without any alteration or disquiet of his spirit, there being such great alteration in the eyes, countenances, and hearts of those present who loved him so truly; nor is it much that these should break (of which that weeping was good witness) fearing and even believing that the life of this Sun that gave them such sweet company would be hidden from them, and in which all had such great interest in example and splendor of wisdom and perfection. The accidents of the illness were increasing, the agonies were growing, which the patient sick man and holy Father regarded as messengers of death, desiring to receive them like winds in a navigation that the more violently they blow, the sooner they carry the ship to the desired port.

He spoke with God and with himself what he did not speak with men; sparing in words in life and sparing in death, which is usually in everything an echo of that life. Many who assisted him most closely at his bedside heard him say different times on this occasion, with tender affection, the following words: O if God would dispatch me this night to the holy city and court of the saints! O if I might leave soon from this narrow prison to the wide liberty of the children of God! So securely and with such confidence did he speak of the reward he expected. The more he approached his hour, the more these anxieties grew and these burning desires to enjoy Him, born of divine love that set his heart ablaze like a volcano; and like a pastille composed of every kind of aromatic spice he dissolved into most fragrant vapors of loving affections and colloquies, assured that powerful overflows of grace would correspond to the volume of torments, which is that immense one of glory of which the Apostle

made mention in the second epistle he wrote to the Corinthians, chapter four, and which is called consummated grace. There came upon him at this time a severe paroxysm and such an accident that all those present persuaded themselves that he would soon expire: it lasted a good while, they were already weeping for him as dead, and helping him in that final passage with prayers that Holy Mother Church has for this occasion, he came to himself with a beautiful face, with a serene countenance, and with a calm aspect, like one who awakens sweetly from some sweet sleep, releasing a clear and gentle voice, he said these exact words: I never thought it was so pleasant and sweet to die. And he added immediately: O what a good occasion I am losing, because it seemed to me that I was well disposed! As one who in that suspension of senses overwhelmed by jubilation had tasted the sweetness of the glory he would soon enjoy without limit or measure as in this life; who his whole life and his customs having been so sweet, and his virtues and doctrine having cast such fragrant odor while he lived, Our Lord wished to give him this reward before the eternal one, tasting and finding such great sweetness in the death he was really to undergo, and so near to it, when to others even its memory or apprehension is so bitter.

All this I consider mysteriously enclosed in his name, being fulfilled in him not only in life the common saying that often works or deeds correspond to names, but this axiom suited the end of those works, which is death, to our Father, for his name Suaresius in Latin is the same thing and a pure anagram: Res suavis, a sweet thing, without removing a letter or adding it, changing the Z of his surname to S, as many do when they write and pronounce it. The jubilations and pleasures of eternal life, the loving colloquies with God, the never-before-seen visions that this servant of His had and experienced in that great calm and quiet, absorbed in God Himself and alienated from his senses with the novelty and greatness of what he was

beginning to enjoy without any movement, who could declare them or even imagine them? Brief was that clause: I never thought it was so sweet a thing to die (which this most wise and most pious Doctor composed, being in that moment, the most important and necessary), but precious, like the death of such a just man. In little space fits the great value of pearls and diamonds, and in few words of Suárez, great and most lofty worth: for they were an indication of the appreciation he had for what was to come, for the glory he awaited and for that which he enjoyed for the present; and likewise of the contempt for all that is fleeting, and clear evidence of interior peace of soul, a reward that God usually grants in that most terrible battle (that the Devil tries to wage) to those who in life were and served Him most loyally and constantly, overcoming the enemy with His divine grace in the ordinary struggles. Although so rare a sweetness, consolation, and pleasure, few experience in death, for so few are found of such singular purity as was that of this holy man, who seems to have wished to signify to us that what the Bride of the Lord says of herself was fulfilled in him: I have gathered my myrrh with my aromatic spices, I have eaten my honeycomb with my honey, I have drunk my wine with my milk. Which words are understood of eminent men in whom mortification, doctrine, fervor of spirit, and purity of life resplendently shone with eminence, signified by myrrh, honeycomb, wine, and milk; and we can very particularly apply them to this Doctor Eximius and giant in wisdom and holiness, considering what has been said thus far of his life and what still remains for us to narrate about it.

Let us leave to God what the Venerable Father saw or understood in that rapture, like other favors that his humility merited for him, and he always kept them for himself, until having touched on what I said and what he said, which was much, though much more from one who so concealed the mercies he received from the Lord,

who deposits secrets in the hearts of His servants, sometimes so they may keep them, disposing themselves by hiding them for others; and sometimes so they may reveal them for His greater glory and for the utility, spiritual consolation, and encouragement of some soul or many: guarded, they are proof of fidelity, and related or manifested, they are proof of surrender to God's inspiration, which to the greatest danger there is that they be known, makes ballast with the confusion it places on them when they find themselves obliged to tell them, for they would prefer to publish their faults, this repugnance being a sign that they were benefits from Heaven.

Some very grave Fathers asked him if he had anything that caused him sorrow. He responded that none by the goodness of Our Lord. He asked that for his consolation and to inflame himself in new love for the celestial homeland he awaited, they sing him that cited Psalm of David that treats entirely of glory and begins: How lovely are your tabernacles, O Lord of hosts! Showing in them and in those that follow: My soul longs and faints for the courts of the Lord (according to the sense with which I explained them in the past chapter) that sick with love of God he had suffered that fainting, swoon, or suspension of his senses, attentive to the glory for which he yearned, and considering its beauty, in comparison with which all of this world seemed to him dung. Upon reaching a verse in which he found more consolation and more encouragement for his spirit and for the need in which he found himself, he ordered them to stop, saying that this was enough for him for many hours of contemplation and for many ages of consolation.

Thus that holy soul entertained itself with its God, thus it prepared itself for that journey: all was repeating verses from the Psalms full of tender affections, and with them many ejaculatory prayers, among which they heard him say several times: Let us go now, Lord, let us go now, with which words he encouraged his own

blessed soul, as many saints did in a similar passage. Such voices those give who are pilgrims toward the celestial homeland, manifesting in them the great and singular desire to arrive there, born of the happiness found in Heaven, well considered, and that desire occasioned by the misery they see and encounter on earth. From this originated that pleasant and sweet quietude that his soul enjoyed among bitter and almost insufferable trials. From this that invincible valor of firm hopes that stole admiration from many. From this those tender and festive soliloquies he had with his God, from whom proceeded, by particular grace and extraordinary favor in this servant of His, that so secure confidence of enjoying Him eternally and of finding himself and seeing himself so free from fear of death and its horror, when even very eminent saints tremble at it, as is read of a St. Hilarion, who being about to die said: Go out, my soul, from this body, what do you fear?

Of what do you doubt? You have served Christ almost seventy years, and do you fear dying? Exhaling his spirit in this reasoning: the same St. Bernard had at leaving this life, according to what the holy and mellifluous Doctor affirms in Sermon 56 on the Canticles. But how much, when Christ Our Lord, holier and stronger than all, wished voluntarily to be troubled and fear in the presence of a foreseen death, and distressed by agony and anguished, sweated blood throughout His body: undoubtedly to communicate the quietude and peace that many of His servants have when they die, and among them our Suárez, to whom death itself seemed so sweet.

CHAPTER VIII.
OF THE GRAVE PERSONS WHO VISITED HIM ON THIS OCCASION; OF THE LETTERS HE WROTE; AND OF HIS HAPPY PASSING

The greatest refinement of friendship is manifested and exists when it is known to be most disinterested; and when the beloved is and finds himself and is seen in graver need and in less possibility of being of use to the one who loves him, the latter gives greater quality to the gold of his love if he continues to show it to the other with works. Rare are those who are numbered among these, because what people of the world least remember is to have memory of those who are near to death when they expect no temporal interest from them, even though in health they had firm memory of the same people for their pleasures, conveniences, or profits, the time or end of life certifying that that was not true and genuine love but concupiscence, and the ancient proverb being verified: He who is fortunate and while the stars smile on him and everything goes well for him finds many friends; but if he falls from prosperity, falling into unfortunate, turbulent times, into labors, and into the greatest ones, which are those of death, he will find himself alone.

This did not happen in the person of Fr. Suárez, because his friends were true and loved him with the love of friendship, for what he deserved to be loved for, for his great and singular endowments of wisdom and virtue; and if in life they showed him the love they had for him, they manifested it to him in his death and the esteem they had of him, though a poor and humble religious, and they placed in high and rich dignities: among whom was counted the most illustrious Collector of the Pope, who came to take leave of him in that hour and visit him with the tender affection of a friend; with him our Father was reconciled in that final moment, so that with apostolic powers he might absolve him and give him the blessing in the name of His Holiness; and in the same name grant him plenary indulgence in that passage. The Collector did all this with great willingness and love, though mixed with the feeling and sorrow of losing such a friend, and the Church such a soldier. The Count of Salinas, who was

Viceroy of Portugal, also visited him, an intimate admirer, tender friend, and worthy esteemer of his great talents. The same did all the public and grave persons there were in Lisbon, all showing equal appreciation for his person and sorrow at losing him. A message arrived from the Viceroy to inquire about his health; seeing that they were dismissing the one who brought it because he was already in his final moments, he had him enter, heard the message, and responded with a cheerful countenance: Tell his Excellency that I am very much on the road to the other life, and that if my prayers have any value before Our Lord, his Excellency will have a great part in them. He followed the example of our great Father St. Ignatius, who in said moment sent the same message to His Holiness with humble modesty. So much himself was this his son even then, and so alive were his senses to remember his God and his neighbors, to manifest his gratitude, and with such great detachment from this life he departed for the other, and with such singular tranquility.

That same afternoon, which was the last of his life, he had two letters written that he could scarcely sign with his hand; one to the most illustrious Lord Don Alonso Hurtado de Mendoza, Bishop of La Guarda, who afterward was Archbishop and Lord of Braga, an eminent prelate whom the holy Father loved and esteemed greatly, and to whom he had dedicated four years earlier his tome On Laws; the other to Don Juan Coutinho, Rector of the University of Coimbra and afterward Bishop of Algarve, whom he loved tenderly; from both he took leave, because both had been Rectors of the University of Coimbra and his intimate friends. For even until that occasion he did not forget this grateful courtesy and ancient friendship. These most illustrious prelates could (when alive) esteem these letters among the other rich jewels of their chambers, being from such a man and written in that passage, as most secure pledges of the care he would always have in Heaven to pray for the persons he

so loved and esteemed while living on earth. St. Jerome held it a great glory that on an occasion similar to this, an illustrious and holy monk named Nepotian had remembered him, as he himself affirms; he esteemed it and felt it so delightfully that writing to Heliodorus, he said thus: I cannot restrain my tears; they flow from my eyes and run abundantly, moved by the force of the thought of what I want to write. Who could believe that in a time so occupied as this and so constrained, our Nepotian would have special memory of me? And that with his soul already struggling to detach itself from his body, he would remember our conversation, and as a man who held our friendship firm, would take his uncle's hand and say to him: I beg you, sir, to send this garment to him whom you know is Father to me in age and in love, Brother.

This St. Jerome said, and this he esteems of the friendship and memory of his intimate friend Nepotian, for in the greatest danger of combat and when he was grappling hand to hand with death, he sent him as pledges of his ancient and true relationship his hairshirt garment, as the Prophet Elijah sent his mantle to his disciple Elisha when he had to depart to the place where God has him reserved and preserves him for the most troubled and final times of the world. This same thing those two most illustrious prelates should have esteemed, with no less reason than St. Jerome, for in everything the circumstances of time and occasions were similar, our Doctor Eximius sending them those letters in his final breaths and the final periods of both his writings and his life, not having given respite even in this final hour to dictating and writing. How full those letters must have been of spiritual consolation and of original words from his heart inflamed with divine love! For this, and for what I related in the fifth chapter about the first accident of his illness having seized him while working on the treatise on the immortality of the soul, we can

deservedly say of him that he died like a valiant soldier fighting in God's service with the sword of his pen in his hand.

The footsteps of this holy Master were followed by his beloved disciple, also eminent, the Venerable Fr. Luis de la Puente, of whom our Jesuit Juan de Rho, speaking of him, says the following (which because almost all of it applies to Suárez, I transcribe): Those brilliant rays of divine light that illuminated Luis's understanding (and Francisco's, his ancient preceptor and spiritual father) caused such ardors in his will and kindled such a fire of love of God that it seemed impossible to endure them except by constantly plotting and inventing something for divine service in aid of his neighbors. And so because he understood it to be God's pleasure that he help them with his pen, he dedicated himself to this occupation for the space of thirty-two years (and our Father for more than forty) with such application, reflection, and attention that molested by perpetual illnesses (and Suárez by continual and very painful ailments) and what is closer to death itself, he never desisted from it. Three hours before his death he was still dictating (and Francisco the final afternoon of his days); his strength failed him but not his will, this illustrious man judging it glorious to die occupied in so illustrious and glorious an employment. Thus far the words of Fr. Juan de Rho, translated from the Latin, which all apply well to what happened with our great writer, with the warnings I have touched upon.

What Fr. Lapuente then dictated is related in his life by Fr. Francisco Cachupin; and what our Suárez dictated I said above, whom the great historian of his life also imitated, who so perfectly knew how to copy it in himself and drink from the crystalline waters of his wisdom, the holy Fr. Juan Eusebio Nieremberg, of whom Fr. Alonso de Andrade, speaking, says thus: His charity was such that he never ceased confessing or writing his books, doing and suffering like a soldier of Christ's militia. And the zeal he had for benefiting his

neighbors was so ardent that until the final hour of his life he was writing. I speak as an eyewitness, and I am certain that being with the image of Christ Crucified in his hands and they were saying the commendation of his soul in his final breaths, he had the scribe before him writing by his pen some holy meditations to give to the printing press. This same charity and this zeal Francisco exercised and showed, the living original though almost now deceased, from whom afterward came those copies so true to life, such as were these two eminent men and Venerable Fathers Lapuente and Nieremberg, whom Suárez preceded in death. How securely the three must have flown to Heaven, given that until the final breaths of life they continued writing in order to benefit souls and direct them to the eternal one, using pens so strong, subtle, and light. Let the censor temper his punctuality here, let him who is not satisfied disarm his frown if it seems to him that I have occasionally turned this history aside with affectionate digressions: that the race be somewhat retarded by brilliant golden apples placed across it was an excuse if not a victory for Atalanta's delayed course.

Thus our sick man passed all Sunday, September 24, which was the day before his holy and sweet death. On this day the Fathers and student Brothers from our College of St. Anthony of Lisbon (as the Portuguese call it) came to receive before he died the blessing of their holy Father and Master: the affectionate entreaty of their pleas and even of their souls obtained it from him, but with a pact and condition, as a true humble man, that each one also had to give him a blessing. He passed Sunday night with very little or no rest for his body, because of the severe accidents of the illness and more because of the troublesome pains of the stone; but with admirable calm of his soul, which in the suspension of sense, in the serenity of his countenance, and in the attention of his eyes gave most clear signs of union with God and of the joy and gladness with which he awaited

freedom from the chains of the body to enjoy Him in eternity. Monday arrived, and as it was seen that the thread of his life was becoming excessively thin and that little remained before it would be cut, the commendation of the soul was said to him with the assistance of the community (as is customary in the Society), which is one of the greatest consolations for one who has lived in religion and religiously, for he considers himself in that passage surrounded by so many servants of God who are making prayer for him and for his good dispatch in His divine tribunal, where he must appear and present himself.

On this same day at seven in the morning, in the same bed (where he had passed the illness) that was crowned with the religious of that holy house, and the room full of them, wholly in his God, absorbed, drowned in seas of delicious pleasures, his eyes fixed on Heaven, moving his lips sweetly and repeating in that hour and moment (happy end of his eminent and pious works) the most sweet names of JESUS and MARY, with admirable peace and calm of his body, an indication of what he had and enjoyed interiorly, being in his perfect judgment and sense (which did not fail him until the very moment he expired), he gave his most pure and most sweet soul to God, who for such great glory of His own, service and light of His Church, and honor of the Society of JESUS had created it. Death took nothing from his holy body of what life had given it; rather it increased it, for his face remained so beautiful and gentle that he did not seem deceased but alive, and it gave signs that his holy soul released from the prison of the body enjoys God Our Lord, the final boundaries of his life seeming pledges of the eternal rather than representation of temporal death. Never did the corpse seem to breathe more than when it had expired. So undismayed was his face and so alive its color. What St. Bernard, mellifluous Doctor, said of the death of St. Malachy applies to the just man for so happy and

sweet a death and its circumstances, which translated from the Latin is the following: He did the actions of a healthy man and said that his death was near; who would believe it? Only God and he could know it. His face did not become more yellow and wan, his forehead did not wrinkle, his eyes did not sink in, nor did his nostrils sharpen, nor his lips contract, nor his teeth protrude, nor his neck thin, nor his shoulders fall, as happens to others in that hour. All were watching him intently, and no one could notice when he expired. Dead he seemed alive, and alive he seemed dead, without giving any sign that his soul was departing from his body.

The same liveliness and the same serenity he preserved in his face. It seemed only that he was sleeping; rather you would say that death had enlivened rather than remitted and deadened the accidents that are indications of life, because Malachy was not moved though he moved all who saw him die. Thus far St. Bernard, who describing the death of St. Malachy places before our eyes that of our Doctor Eximius and holy man, because hearing him, it seems only that we are seeing him die, if we refresh the memory of what has been said in this chapter and of what was recounted in the three preceding ones, with what will be said of the circumstances of his end. The Father Superior of the Professed House of the Society of Jesus of Lisbon gave notice of this his happy passing to all the provinces of Spain, it being such a celebrated subject (for the ordinary custom is only to give it to those of the province in which the religious of that province dies), in a brief letter (a copy of which is in this College) in which he relates that this final illness lasted him ten days, and that on the seventh he was already so well that from the contentment the Fathers of said house had, they embraced him and gave him congratulations, joyful at his health and life. But afterward the illness returned in such a way that on the third day it ended his life, without his senses failing him until he expired. And he adds in the same circular and funeral letter these

words, speaking of Suárez: In all this time no sign of fear of death has been known in him, nor of feeling at leaving this life, but rather a great conformity with God's will. The modesty and composure he kept in life he kept in illness, there being no one who saw even his hands uncovered, despite the very great heat he suffered (it burned him, the fever being so malignant). The peace of his conscience was notable. A Father asked him if anything of this life gave him sorrow. He responded that he cared nothing for all that he left here. And asked if he feared death or had any discouragement, he responded: My God and I understand each other well; of the rest I have no care, because I have never done anything without the order of holy obedience. He always had very great dealings with God, and he spoke with Him many times, saying ejaculatory prayers.

He asked a Father, his disciple, to sing him a Psalm that begins: With expectation I have waited for the Lord; and reaching that verse: But I am a beggar and poor; the Lord is solicitous for me, he raised his voice and said: That pertains to me, that consoles me. He received the most holy Sacrament twice, and because the first time was not in public, he asked for it the second time; and likewise he asked for Extreme Unction eight days before, and he went advising the words that had to be said. At last the happy hour arrived, and he gave his soul to the Lord with notable peace.

All this that circular letter says, which I have wished to cite here both for the eulogies it contains of our Father and for what it confirms of many of the mentioned things, Arana recounts in the manuscript life of him. From what is related in it and from what I noted in the past chapter following this author, I gather that Fr. Suárez asked that the two Psalms be sung to him that he had pronounced when the news of death was intimated to him, and they were the thirty-ninth and the eighty-third, which were already cited above. Likewise it is well gathered from the words finally related and

that our Doctor formed in that final moment, the confidence he would have of his salvation and security that his passing would be so peaceful, sleeping in the Lord, delivering his spirit to Him. Because a most happy death is not only the port and end of our dangerous pilgrimage and navigation, but even the reward of such a life and surrender as our great Doctor had, having been so religious that in the fifty-four years he lived in the Society he never did anything without the order of the Superiors, as he himself affirmed in the time when truths are best told and known, and it is the time to manifest them for God's greater glory and the benefit of souls. It seems that in what he previously affirmed, that his God and he understood each other well without having sorrow or care for the rest, he insinuated the palm and crown he was to have in Heaven, where he was to sing eternally the victory he obtained over his enemies, that sentence of the Holy Spirit being fulfilled that says: The obedient man shall speak of victory. The obedient man shall praise God for the victory that, with His grace, he obtained over his adversaries.

CHAPTER IX.
THE CIRCUMSTANCES OF THE DAY, MONTH, AND YEAR IN WHICH HIS HOLY DEATH OCCURRED ARE PONDERED

He died then before our eyes, to live before those of better sight, Doctor Eximius and illustrious, in the Professed House of St. Roch of Lisbon (as I said), a city that was the setting of his lights, on a Monday between six and seven in the morning, the day on which Our Lady was conceived, according to the opinion of various Doctors, it seeming fitting that this sovereign Princess should have the eternal reward on this same day and begin to possess it in Heaven, because of the devotion he had shown her in life and zeal for her honor and

purity, particularly to the mystery of her Immaculate Conception in the first instant of her physical and real being, which he had in word and in writing, in secret and in public, always so learnedly, eruditely, and piously defended; for whose defense of this so pious and true opinion, undoubtedly God called him to the Society of His Son, among other purposes, at the very beginnings of its foundation and when that opinion was not as now so advanced nor so close to being defined by the Church as an article of faith. Nor do I say this without resting on sufficient foundation of authority and reason, for what is recounted of the Venerable Alonso Rodríguez, Jesuit, by Fr. Francisco Colin, that one day this holy Brother being in the recreation (which is used in the Society after the meal) in profound silence, somewhat apart from the others, some Fathers began conversation on that matter, which was then general throughout all Spain, and because of particular circumstances, where the Venerable Brother resided. Hearing the holy man what the Fathers were discussing, he approached them, and standing up with his face inflamed, he said in a loud voice some reasons in confirmation of the pious and universal affection of the people; and he added that if the Superiors gave him permission he would go out through the streets to preach that the Virgin was conceived without Original sin; and that one of the reasons why God had sent the Society of JESUS into the world in these times was to teach, preach, and defend this privilege.

A very pious Father was then assisting at the recreation and governance of the College, one who with a vow to fast each year on the vigil of the Conception on bread and water had been miraculously healed of an illness. He, interrupting the Brother, asked him how he knew that. He responded with all affirmation: I know it for certain, because from up there on high they have told me. After some months, as the Brother was very ill and it was feared that he would die soon, and he was already very old, the same Father had him

asked by a person of the house who communicated with him familiarly whether he remembered what had happened in that recreation. He responded yes, and what he had affirmed in it was as he had said it, and he ratified it. This the Venerable Brother Alonso Rodríguez affirmed, inspired by God Our Lord, from whom by special revelation of His he knew that truth, both that the most holy Mary had been conceived without Original sin and that God had sent the Society into the world to defend this point of honor of the Virgin Mother herself. This Brother was, though a lay brother and coadjutor, so eminent that Fr. Francisco García del Valle, in the eulogy he made of the holy Church of Segovia, among other encomiums he gives him, calls him: Known model of good customs, illustrious worker of marvelous deeds; in the wisdom of Heaven, Doctor Eximius; in his opinion and esteem, dust and ashes; in tenderness with the Virgin, cherished son; in revelations, chosen by God and secretary of His mysteries; and in penance and mortification, equal to the desert dwellers.

This and much more that this author relates will be seen proven by whoever reads his life in a quarto volume written by the cited Fr. Colin, a grave and learned person, who was Provincial of the Society of JESUS in the Province of the Philippines. Which I have wished to note because it redounds to greater confirmation and support of what I am saying and in praise of Suárez. Because if his spiritual Mother, which is the Society, was sent by God into the world, among other causes, to teach and defend that mystery of the Immaculate Conception, as has been touched upon, with reason can I say that likewise her son, Fr. Suárez, was called to this his and our Religion, and Our Lord created him, among other motives, to teach and defend that so special and pure privilege that His Divine Majesty granted to the Immaculate Virgin, since our Doctor was among the first and most principal Jesuits who taught and defended publicly this

so pious opinion and so favorable to the Queen of Heaven, and afterward gave it to the printing press, as was noted in its place; although since the Society has been in the world, no one from it has held the contrary and less pious opinion. Wherefore if the Mother of God received from His bountiful and liberal hand this so singular gift on Monday, the day on which she was conceived without Original fault, on this same day Suárez ascends to Heaven to enjoy the reward of his virtuous works and of the devotion he showed to this most holy mystery and the labor he put into teaching and defending it as much as he could.

To which is added that Fr. Suárez was the first who publicly sustained and afterward gave proven in his writings on purpose (as I said in another place) that the grace and glory for which God created Our Lady excelled that of all the pure creatures together, angels and men. His happy death of Francisco occurred in September, a month called by the Hebrews Eshanim, which signifies month of strengths or forces, so called, as Pagnino notes, for the strong men of the world having been born in it, citing for this the opinion of the Hebrew Doctors. A month in which also the celestial Amazon and invincible one was born, I mean the most holy Virgin, who is called by excellence by the Holy Spirit the true strong woman, and through whom God grants valor and strength to mortals; and in this same month He wished that Suárez, His great servant and devoted champion, should be born for Heaven, who on the earth showed himself so valiant in always defending her and standing up for what was of greater honor and glory to her. Because if the Virgin Mother herself called a strong man a religious of the sacred Order of Preachers who was called Master Fray Lorenzo Gutiérrez, for having preached and taught in public her most pure Conception, and for this she favored and helped him even to bringing him to the state of glory, which she showed to the Venerable Doña Marina de Escobar (as is

read in her life), and Our Lord gave him such succors in his illness, and he profited so much from them with the Virgin's favor, that his holy soul was in Purgatory for so little time as only a breath of what is suffered there gave him, without his suffering almost any pain, going so briefly to receive the palm and eternal crown of victory in the Empyrean, so much happiness coming to him from having preached that most holy mystery; and for this reason St. Thomas Aquinas also gave him the same praise, saying of this Venerable Father of his Order before that servant of God (in whose company and that of the most holy Virgin he came from Heaven to visit her) these exact words: This is the strong man who stood up for the honor of my Lady and of her most pure Conception.

Well then, if the said Dominican religious, by the mouth of the Empress of Heaven and of St. Thomas, was called a strong man and came to attain that glory with such speed, having suffered almost no pain in the other life, and this for having preached courageously the truth of the most pure Conception of Our Lady without Original sin, as he himself affirmed speaking with that holy lady, although at that time the true and pious opinion was already so established in the Church and various bulls had been issued in its favor by Paul V and Gregory XV, which prohibit saying or teaching or preaching in particular conversations, public acts, and sermons the contrary and less pious opinion, excepting those of a certain Order to whom this last Pontiff Gregory permitted being able to treat and dispute this matter among themselves only and not with others, whether religious or lay people, since that vision made to the Venerable Doña Marina de Escobar happened in the year 1623. What a strong and most valiant man must we affirm our most celebrated Doctor was, when he not only defended by word but in writing (opposing himself though young and at the beginning of his teaching to most learned and grave men) and in his printed tome, already cited, that common and pious

opinion many years before the contrary one was forbidden in the manner related, and his own was so authorized as it was afterward and is now? For that privilege, faculty, or permission that that Religion had is today revoked by Alexander VII in such a way that not even those of it can treat among themselves or dispute this matter of the Immaculate Conception, nor maintain the less pious opinion that held that the Mother of God, Our Lord, had contracted Original fault, as the most excellent Lord and most reverend Fr. Eberhard Nithard of our Society notes well in the book he entitled Theological Examination.

But not only then and at that time already of his youthful age did he show his strength, standing up for the honor of the Immaculate Virgin, but also (as I said in its place) defending in a public act that the same most holy Our Lady excelled in grace and glory all the saints together who are and will be in Heaven; and this with such firm stubbornness and humble confidence in God, seeing himself supported by the truth and patronage of Mary, that he took no account of the fear that the presiding Master, who was of different opinion from his, tried to put in him, having been in that action of such luster for the Virgin the first and singular one who gave light and example to the others who have followed him.

This same strength of Francisco campaigned and showed itself constant in those occasions when the tempest described in another place was raised against his manner of opinion, he offering himself first to renounce the Chair and leave teaching and any honor rather than say or defend what he did not judge to be true; and finally he manifested it in various deeds we have recounted of his life (and we will relate more in the fifth part), in his continual regular observance, in his perennial study, in his continual teaching, in his incessant printings, and in his solid writings to defend Holy Mother Church against the greatest magistrates, republics, and princes, as was

seen, speaking of what he did and labored against King James of England and heretics of his kingdom, and in the disagreements there were between Paul V and Venice, and in the differences that arose between the ecclesiastical and secular magistrates of Lisbon.

Having been then so strong a man our Suárez, let him die to the world and be born to Heaven, which is the true and most glorious birth, in September, month of strengths, as we saw. And if the said Master Gutiérrez came to obtain that glory, passing through a brief and so light pain in Purgatory that it hardly was one or scarcely merited this name, so much happiness originating for him from the devotion he had and showed to the sovereign mystery of the Immaculate Conception of Mary that he preached in his sermons, who should not piously believe that Suárez enjoys a most lofty degree of glory and attained it without having suffered any pain in the other life, since he not only manifested the same devotion and affection by word but printing it in the hearts of the faithful without ceasing as long as the world endures, because this truth remains stamped in his books, from whose waters all drink, which will water the pleasant and fertile field of the Church Militant until the universal judgment?

Besides having shown himself so strong and patient in the actions and occasions of which we made mention and in so many ailments and illnesses that he suffered. Nor does it lack prudent mystery that this Doctor Eximius died on the twenty-fifth of September, for Holy Mother Church celebrates on this same day the memory of the eminent martyr and disciple of Christ Our Lord, St. Cleophas, whose name signifies all glory, as a sign of how much God esteemed that Suárez should teach that mentioned opinion which affirms that in His Mother alone is found all (and even more) that which all the pure creatures have and enjoy in Heaven; and as an indication of the glory that God Himself granted to our Father (giving his life and ending it for favoring with the warmth and fervor

he put and applied the ecclesiastical liberty and immunity) which he possesses complete and consummated in the Empyrean for his works. And as this essential glory was approaching him, which is enjoyed in the perfect day of eternity that knows no night, he dies in the morning when the Sun had already risen, near seven o'clock, which hour seems to allude to the seventh day, on which it is said God rested after the works He did in the creation of the world. But if we ponder the privileges this day had, among them we will find one very special, and it was that whereas the other days consist of morning and evening, only the seventh, which is Saturday, was seen and appeared all brilliant and shining, having no commerce at all with night, as in symbol (and it was of the most pure Virgin, where the Divine Word made man rested), that just as this day was resplendent, so Our Lady clothed and adorned with eternal Wisdom was never deprived of the light of truth, never wrapped in the shadows of any error; the understanding of her pure and immaculate soul was always most lucid, in the manner that our illustrious Doctor taught, to whom the Divine Sun of Justice through the Virgin Herself granted such great favor that having written so much, not even the slightest darkness of any error is found in any of his books, but in all of them and in all his doctrine or teaching the clear splendor of truth according to human possibility, all his opinions remaining until today secure and at least probable, not speaking of the conclusions that are articles of faith, which are most certain altogether.

And worthy of note is the year in which he sealed his admirable life with so happy a death, which was 1617 (full of years and merits; his age reached seventy, fifty-four of them lived in the Society). Because in this same year, some months before his death, the following case and vision occurred that is recounted in the life of Doña Marina de Escobar, made to her, of the following tenor: In May (this holy woman writes) of 1617 I saw our Father St. Ignatius (thus

she called him, being such a spiritual daughter of his Order) accompanied by many angels and saints of his Religion, already deceased; the angels prepared there a very rich chair, and seated, giving a slap on the arm of the chair, speaking with his religious, he said to them: Our Society, Brothers, has need to be helped with prayers, because many subjects of the old ones have been lacking, and the new ones who are now being raised may come to fill the void of the ancients; they are to see themselves in many straits, and so that those who see this may not lose heart but trust that the Lord will remedy it, they need to be helped with prayers. The Lord has revealed this to me; I warn you so that all may pray.

Hearing this, all kneeling and with hands raised with much devotion, they were praying. After a while St. Ignatius making a sign with his hand, they all rose, and the saint said to them: Rejoice, Brothers, because the Lord has heard your prayers. This is the vision and these are the words of Doña Marina de Escobar. I hold it likely that our glorious holy Patriarch's having said then that the Society needed prayers because many subjects of the elderly had been lacking, he affirmed it not only for those already deceased but for him who he knew, having been retired from the Chair of Coimbra, was to die soon, who was Doctor Eximius, who because his happy passing was so near was already almost as if absent among us and outside this world, his dying having to leave such a void in the Society and in the Church, being though one, equivalent to many old and ancient ones, for his prudence and experience, doctrine and holiness, for to fill his void it was necessary that the new ones being raised should be many and come to be most wise.

CHAPTER X.
ON THE ORIGIN AND CAUSE OF HIS HAPPY PASSING

Nor is it right to pass over in silence another very particular circumstance of the end of Suárez's life, or of its occasion or cause; and it was (as we saw in the fifth chapter of this part) that it originated and resulted from the excessive labor he undertook looking out for ecclesiastical liberty, fighting and exerting himself for it as much as he could, and not sparing any weariness and diligence to reconcile the differences that had been excited between the ecclesiastical and secular magistrates of Lisbon, without permitting the slightest relief and rest for such fatigue and vigilance, so as not to fail in the better and greater perfection, observance, mortification, and religious edification. This happy end God wished to grant to our Doctor Eximius, born of so glorious a beginning and so valiant an enterprise, when in the progress of his life He had rewarded his ardent zeal with which he defended the Church and faith against Anglican errors, permitting that his book in England be reduced to ashes by sentence of the heretic King James, as remains related in its place.

Wherefore it seems we can with sufficient probability and foundation number our Father among the martyrs, if we join and consider the preceding with what St. Gregory the Great affirms: The cause, not the punishment, makes the martyr. But here cause and punishment meet and join, and even death, without that antecedent affront (if what was of such honor for Francisco can be so called) of seeing his writings and his name burned in that kingdom, which was almost the same as his statue having been delivered to voracious fire for defending Holy Mother Church and the Catholic faith. Moreover, in the first centuries of the Church those were recognized as martyrs who suffered for the faith itself even though they did not actually die for it, as Tertullian, St. Cyprian, and many of the ancient Fathers noted. From what I have faithfully related thus far of the illness and death of our Venerable Father, and of its occasion and origin, it is gathered clearly and evidently how far from the truth a

modern author wandered and how falsely he spoke, saying that Suárez died suddenly, aggrieved that Pope Clement VIII had prohibited the tome in which he interpreted the mind of the Pontiff on the value of absolution given to the absent penitent, after this doctrine had been condemned as rash and scandalous by said Pope. The common adage says: The lie is usually daughter of something; but in this one neither is that verified, but rather the other that affirms that there is no general rule without exception. For on all sides I find that the aforesaid imposture or calumny is false and that it could have not even the slightest foundation on which to rest, nor its birth any trace of apparent truth from which it might come, when all the other authors and historians who write of Francisco and those who assisted at his death constantly affirm that it was very slowly and that he was bedridden for the space of ten days in his final illness, receiving all the Sacraments of the Church in it, and the last one of that hour many days before, preserving his senses entire until exhaling his soul, as remains related.

It is also certain that his death proceeded or was occasioned, as we have seen, from the fatigue, weariness, and labor he undertook to moderate and arrange that business of Lisbon and differences between the Collector of the Pope and secular magistrates; nor could it have originated from that sorrow and feeling of which the cited author makes mention. Because first, the Pope never forbade Suárez's tome, but only ordered removed from it the interpretation that had been given to his decree in his lifetime without his consultation, although that interpretation was in itself true, as was proven in another place, giving place nevertheless to the possibility that the said book could circulate; which, Clement VIII having died and Suárez still living, was reprinted entirely with all that which had been mutilated from it and printing the said exposition in the manner it had been applied the first time to the pontifical decree, as I narrated

in its place. Moreover, the same author confesses that the prohibition (pretended and false) of Suárez's book was published in the year 1605 and his happy passing occurred in 1617, twelve years after the prohibition they impute to him; and thus it is not likely that so ancient an event (had it been so) would come to influence his death, nor that he would have the slightest feeling then about this, when twelve years had already passed from the publication of the decree that ordered the interpretation given to the other one by Clement be truncated from the tome, until Suárez died; and especially having seen that many years before his death that exposition had been restored to his book; and he being so patient and of such virtue, with which he repressed any excessive feeling that nature might sprout against reason and equity.

Nor is it less false what the same author affirms (whose name I omit so as not to discredit or offend him, and the place where he says it), writing that Suárez's death was hastened and he had it suddenly, this being occasioned by the labor he undertook on the journey he made to Rome or on his return. Vehement error, for according to what is established from what we have related in the fifth and ninth chapters of the third part, Fr. Suárez returned from Rome to Coimbra in the year 1607 or 1608 and was teaching there almost all the rest of his life that remained, printed various tomes, and died in 1617, as is certain; for in what manner after so many years (at least nine) of repose and rest from the labor of said journey could his death originate from it? Who will be so blind as not to see that this could not come from such an origin but from the cause and occasion already mentioned of the weariness and fatigue he undertook looking out for ecclesiastical liberty and to reconcile the mentioned dissensions? This I have wished to note, because although the book in which that author says the aforesaid has already been prohibited by Pontiff Alexander VII, yet since many will have read it before and

perhaps given credit to his fable, let them be undeceived with this warning and understand and know the truth, which is what I have touched upon concerning this point; not because I think it discredit to one's holiness to die suddenly or unexpectedly, for I know that to not a few saints this has happened, as will be said further below. From this it is that what Holy Mother Church asks of God, that His Majesty deign to free us from a death that besides being sudden or unexpected is also unforeseen and unprepared for. Which does not happen to the servants of the Lord and those who are in His friendship and grace. Nevertheless His Divine Majesty wished to dispose that Suárez's death be not only prepared for with the holy and remote preparation of his holy preceding life and with the proximate one, receiving with devotion, affection, and tenderness all the Sacraments of the Church, but even slowly and not hastily, the final illness lasting ten days, and with his senses alive and alert to exercise the devout functions of that hour until the final breath and gasp, dying with that pause and peace (as was said in its place) who never had lost it in the various and terrible combats that were offered him in the course of this life, which is a continual and lengthy war, sleeping peacefully who always watched warlike in defense of the Church against her adversaries and in advancing the spiritual benefit of the faithful.

Funeral confusion is usually the just punishment of a troubled conscience, of a temporally solicitous life, of a spirit always disorderly restless in desiring; but a soul (like Suárez's) entirely free from ambition, enemy of applause and bustle, to whom if labor made noise, she did not make it with it, to whom if calamities assailed, they were not heard raising her voice in the slightest impatience, to whom if afflictions overturned, they did not echo in her complaints, let her journey, let her journey with sweet calm, without noise or bitterness, let her take leave without commotion, let her absent herself without

tumult from the earth to fly to Heaven. Because in God's militia, he who like Francisco exercised spiritual arms in life assures peace for death.

For this reason David, veteran soldier who militarized so many years under the banners of the Supreme Emperor, promised himself with such security a calm end in the happy one he awaited of his life, when prophet of his own felicities he sang joyfully: I shall sing with rest and shall rest with calm in the arms of peace. And if a repentant understanding sinner promises himself this, what will he who was, in imitation of our Doctor Eximius and wise, of an innocent and blameless life through grace, which he always preserved, communicated in baptism, origin and fountain of true peace, expect to enjoy? He may well say securely: In peace in the selfsame I will sleep and I will rest, full of it his soul would ascend, as piety can believe, and would enter through the gates of celestial Jerusalem, gates of justice, which the just man calls them, because by justice they must be opened to him when he requests them with the grace of final perseverance, without which no one will enter through them, according to that same prophet who sang it saying: Open to me the gates of justice; having entered them I will confess to the Lord. This is the gate of the Lord; the just shall enter into it. But how glorious would be the entry of the soul of this just man so pure and holy, and Doctor so singular and great, treading now as proprietor of Heaven on a pavement of stars!

What brilliant assembly of that happy republic, perpetual inhabitants of the land of the living, salutes it! What winged spirits with peaceful rejoicing acclaim it! What congratulations visit it! What felicitations celebrate it! What happinesses and pleasures surround and encircle it! What laurels crown it! What joys bathe and recreate it! What delights inundate it! What brocades clothe it! What clarity illuminates it! What day gladdens it, without fearing the

darkness of any night! What Sun enlightens it! What finery adorns it! What jewels beautify it! What treasures enrich it! What music suspends it! What beauties enamor it! What grandeurs make it marvel! What novelties ravish it! What company assists it! What security quiets it! What wisdom teaches it! What possession is filling it! What abundance satisfies it! What charity inflames it! What knowledge enlightens it! What throne exalts it! What eternity assures it! What God beatifies it! This same one will make blessed those who follow and imitate the footsteps and virtues of Francisco.

And you happy spirit, eternal liver of interminable felicities, noble increaser to the number of those who like stars in an immovable sphere resplendent in perpetual eternities; live, live in sweet and secure possession of so many goods, when already some aftertaste of them you began to enjoy in this valley of tears and even in the most bitter passage of death. Now your fatigues are finished, now your rest has begun to last eternally; now victorious you have hung the military adornments in the Temple of peace to enjoy it perpetually, as reward for what you battled and triumphed against the enemies of the Church; now you have given end to your studies, and preserving your wisdom, they taught you another new and most profound one, and what you saw under the curtains and obscure shadows of faith, though certain, you will see without veil or disguise clearly, looking directly at the infinitely brilliant Sun of the Divine Essence, knowing there the truth of what mortals here are wont to debate doubtfully. The fountains of your tears and blood that for your slight faults you shed, punishing your delicate and exhausted body with strong and harsh disciplines and fasts, are now copious rivers of inexplicable sweetness. Your thorns finally have been transformed into flowers, your crosses into glorious trophies, your sadnesses into joys, your labors into rests, your obscurities into lights, your battles into laurels, your navigations and pilgrimages or roads into secure port and stable

dwelling, your tempests into serenity without danger of capsizing, your anxieties into calms, your sighs and your lamentations into celestial laughter and alleluias, having entered as a faithful servant into eternal joy and into the promised land, the journeys of the desert finished. Live, live then eternities of pleasure, now surpassing temporal and short measures of contentments, until the Supreme Pastor of the ecclesiastical flock dilates your accidental glories, thanking and rewarding the pains you suffered for maintaining and amplifying His dignity and His honor and utility of His sheep; illustrious resurrection that we await in the immortality of your name, although your glorious knowledge cannot perish, when not even can your fragrant flowers weaken or wither, however much the breath of envious sultriness might try to wilt them against them, as the heretic tried to undo them and consume them entirely with fire, and that other author to take something (though in vain) from the most sweet odor they exhale for the ignorant vulgar, with his testimonies that have been shown to be fabulous and feigned, declaring the truth and defending the innocent.

I said: For the ignorant vulgar. Because among the wise and understanding, as is certain, sudden, violent, and unexpected death (which the world calls unfortunate) is not an indication of any fault nor diminishes the credits of holiness. Therefore St. Augustine said: A death should not be thought bad that a good life has preceded. Who will condemn the sons and daughters of holy Job, whom the sudden ruin of a house at once took life from and buried? A lightning bolt killed St. Simeon Stylites, and the holy Abbot Julian saw that angels carried his soul to Heaven. Lions tore apart St. Agathonicas; dogs St. Belinus, and one and the other is venerated as a saint. Geron, Archbishop of Cologne, in an ecstasy was buried alive and suffocated by the ambition of Vulramus, and that one is celebrated as a most holy man. The blessed Jordan, General of the Order of Preachers, died

drowned in the sea (or in a river, according to others), and they count him among the blessed of his Religion. The Blessed Andrew Avellino of the Religion of the Theatine Regular Clerics was struck by apoplexy from which he died the same day, and Pope Urban VIII beatified him. And not to extend myself further in bringing examples, I conclude with this one that confounds rash judgments. Holcot recounts of a saint that they found him dead suddenly in his study among his books, and that some suspecting ill of his virtue because of that kind of death, they noticed that the saint was pointing with his finger extended to that verse of Wisdom in the fourth chapter: The just man, with whatever death he be overtaken, will be in refreshment. Therefore the very learned and spiritual Bishop Don Juan de Palafox, after having noted that one of the Simeons Stylites was killed by lightning and that Blessed Jordan, a very holy man, drowned in a river (as was touched upon), adds: It being very likely that in the one and in the other the water and fire were an amiable means to arrive without touching Purgatory at eternal refreshment. Because what matters is the disposition of the soul, and if this is good, let God do with the body what His Majesty is served. In the Litany, when we ask God (as I noted above) to free us from a bad death, to sudden is added and unforeseen, because if it is not unforeseen or incautious but the soul is well disposed, it matters little that it be sudden and unexpected, with this or that accident; and thus one should pay very little attention to the manner of dying as to the materiality of the body, and very much as to the disposition of the soul. Although God joined this, which was great, in Suárez's death, with singular quietude of that one and peace of this one and of the other, as we saw.

CHAPTER XI
HOW DEEPLY HIS DEATH WAS FELT

Sadness, feeling, and tears at the deaths of our relatives and intimate friends are not indecent; rather, if this is done with moderation it is licit, being so proper to nature, and even meritorious, being done for the ends it should. St. Augustine relates of himself that on the occasion of his Mother St. Monica's death, he had such great feeling, having so many reasons to love her, that he found consolation in nothing. And St. Bernard, giving reason for the tears he shed at the death of his holy brother Gerard, says thus: I do not weep for him who has infinitely improved his life and fortune, but for myself; he was my faithful companion, brother according to the flesh and more so in Religion; he was the one with whom I consoled myself, who assisted me in labors, who accompanied me in occupations, with whom I had rest in whatever was offered to me. This is proper to those of us who have human hearts, and in resolution let no one blame me, for you will find in the Holy Scriptures the eyes of the saints full of tears at the deaths of relatives and friends. What weeping did Adam and Eve do for their son Abel? Abraham for his wife Sarah? Jacob for his son Joseph? Joseph for his father Jacob? And to close it in one word, see the eyes of Him who, being eternal Wisdom and unable to err, has them weeping at the death of His friend Lazarus. This is from the mellifluous Doctor.

What the Sovereign Master wished to teach us by His example on that occasion and death of His friend Lazarus (which is what was noted at the beginning of the chapter) we see was exercised by grave men and entire communities at the death and loss of our Venerable Father, imitating what holy and prudent men did in similar cases. Let us hear what the Father Superior of the Professed House of Lisbon wrote in the funeral letter I mentioned in the eighth chapter, speaking of the feeling that touched our own after Suárez's death: The weeping in the house was very great (he says), for the Sun that illuminated the Society and the whole world had set for them. As

soon as the news of his passing spread through the city (which in all of it was known very quickly) the sorrow was so universal and so notable in all its estates, ecclesiastical and secular, noble and plebeian, that whoever found himself present would have said that all had lost the jewel they most esteemed. Thus (Seneca says) great men are prized in life and more so in death. They knew him by no other name than that of saint, all repeating The saint died, the saint died, giving in death the name of saint to him who in life, besides the same, they had given that of learned and Doctor. And so that with such universal acclamations of saint by all, the certitude of his salvation and glory would not be lacking to him, we will see in another place the revelations there were of them.

The sad news ran not only through the Kingdom of Portugal but through those of all Spain, through Europe, and through the entire world, for in all of it the name of Suárez was known and his religion, virtue, and letters respected; and what is more, in all parts the feeling was equal at the loss of so eminent a man who could so serve the Church and with whose life and brilliant studies she had such interest, considering that they lacked that star of first magnitude that with clear light had shone in the heaven of the Church itself, and that that torch had been extinguished which in the dark night of difficulties or doubts made and turned most lucid with its wisdom and responses.

But those whom the feeling of his death touched most closely and most fully were our Society of Jesus, which in Suárez lost a Son so illustrious who so honored it, a distinguished Doctor who taught it, a great protector who defended it, and one of the strong columns that sustained it. Our great Royal College of Coimbra (which none had had such good fortune to possess him as it had, for it enjoyed him twenty years and had him as Master of letters and virtues) showed in this loss singular disconsolation; because all those

in it, and especially the most grave, affirmed that having Fr. Francisco Suárez alive with them, they did not remember the lack that three very eminent men who died in it had made for them at all times, spiritual Fathers of that College: Fr. Jorge Serrão, the holy and learned Fr. Sebastián de Barradas, author of the four tomes on the Gospels and another on Exodus, and Fr. Antonio de Morales, who was always Fr. Suárez's confessor, called by all for his great virtue and bodily blindness the holy Tobias, all three persons of glorious memory; but our Father having died, their consolation failed them entirely.

The Royal College of Coimbra, ancient domicile of Suárez, had two causes for sorrow and feeling in this his death, because it had two losses in it: it lost Francisco alive and lost him dead. A singular consolation for all those in it would have been if, since Our Lord took him from them in life, He had left him to them in death, and its inhabitants could possess the treasure of his bones and ashes, since they did not possess his voice, his company, and his example, so that those remains (we can well call them relics of so eminently holy a man) would be their encouragement, their consolation, and their defense; but God did not wish them to possess so great a good, giving it to the Professed House of Lisbon. And although the Duke of Aveiro wrote immediately to the Father Provincial to take his holy body to Coimbra (as is related in the cited circular or funeral letter) to make him there a very honorable sepulcher, because it seemed reasonable that he should be dead where he taught alive. Nevertheless this did not have effect, lying until today in the temple of that very religious and grave house where his holy death was.

And although (as has been said) when the sad news spread through the entire Kingdom of Portugal it pained all, who felt this departure with most particular affection was the University of Coimbra, as more interested in Suárez's life and more defrauded by his death. Among all the others, the Rector of that very celebrated

University (who as I noted was at the time Don Juan Coutinho) revealed this great feeling while concealing it as much as he could, no less noble in blood than intimate admirer of Francisco, who shut himself up many days in his house without wishing to go out in public or anyone to see him, in demonstration of the feeling at that passing, as antiquity already used in the absence of great persons. The cause of this could also have been what St. Augustine recounts and gives of himself at his holy Mother's death, that tears came to him with such impetuous reflux that he was ashamed of those who saw it and wished to retire where no person would see him. And in these occasions, when the sorrow is so great, it is more correct to weep than to repress the tears, for the same saint says that doing violence to himself not to shed them, he felt great harm to his health: With such struggle (he confesses) I was very ill. Because (as St. Gregory of Nyssa noted) tears are blood from the wounded heart, and if someone is stabbed, blood immediately flows; but if it is detained, it becomes corrupted and causes notable harm to the body.

There is no need to marvel that so many tears followed Suárez's death, and that when it was considered near to him, that good Father who anointed him with holy oil shed them so copiously and so pressingly that he could scarcely pronounce the form of that final Sacrament, but it was necessary that the same holy sick Father encourage him and advance the words (undoubtedly because the bystanders had no courage, either from the sorrow and grief that befell them or fearful of weeping with equal demonstration of sadness, seeing that most clear light was darkening and being extinguished completely). Because these tears being moderate in similar events of losses of such eminent men (as they were in that of ours) are permitted and correct. For as they follow from the consideration of the understanding that apprehends the harm that will occur from those absences or the good that is impeded or that

will cease and cease to be done, from this results the pouring out, the heart's grieving, which calms itself in proportion to what it sheds through the eyes, through which it dismisses sadness or affliction, whence came the proverb: To weep for relief. St. Teresa relates of herself that one afternoon when her confessor had left, the saint remained a while with sorrow and sadness, and this causing her some scruples, Our Lord told her not to marvel, that just as mortals desire company to communicate their sensual contentments, so the soul (when there is one who understands it) desires to communicate its joys and sorrows, and is saddened at not having anyone with whom. The same holy Mother Teresa of JESUS, having learned of the death of the Venerable Fr. Baltasar Álvarez (who was her confessor for many years and spiritual Father of our Doctor Eximius) while she was in Medina del Campo, unable to contain herself, was more than an hour weeping without anyone being able to console her; and when asked how, feeling so little for the things of the world, she felt this so much, she responded: I weep because I know the great lack this His servant makes and will make in God's Church. Thus Fr. Luis de la Puente writes it in his life. Wherefore St. Jerome in a letter he sent to Heliodorus told him: Weep the death of your nephew Nepotian, for you have many reasons for it; but not excessively; this is the sentiment: Let nothing be excessive.

Considering then the understanding men the many causes there were to weep and feel such a loss and so great as that of Suárez, and the absence he would make for the faithful and the entire Church, they showed for this reason that just feeling; and from all this proceeded in the Rector Don Juan Coutinho, most illustrious Bishop who was of the Algarves, his having wished to retire for so many days, either to have no witnesses of his tears or from pure feeling without showing them (which is most probable), his affection revealing itself more alive and his love for our Father, his cordial

friend, greater. For the pain of his absence was more sensible the more dryly and aridly it was embraced and endured, because weeping calms and rests the head, this unloading itself with tears, as the air calms and clears itself when the clouds resolve into water when it rains, whereby those give relief to those occupied by a most profound sadness. For if the Author of nature granted us eyes and placed them in us as windows in the house of the body so that the soul, appearing at them, might see through them the things outside, He also placed them so they would be like channels through which the heart's sorrows (as I touched upon) would be dismissed and cast out through tears; although these do not console when not shed for God or in order to God. That the absence of our eminent man should draw out so many, let no one find strange, because to love him most tenderly, sufficient motive was for each one to have known him and to have experienced his holiness and innocence, and the abasement of his spirit, the candor of his customs, and the desire he had to give pleasure to all and serve them.

CHAPTER XII.
OF THE FUNERAL RITES THAT WERE MADE FOR HIM; EPITAPH OF HIS SEPULCHER

He died at last, this prodigy of the world, and God took him so that he might enjoy Him, with that death so peaceful and calm, as if dying were sleeping. For in truth the death of the most excellent just, which David calls precious, is sleep in the calm with which it passes and in the eternal rest that is acquired. And for this reason the Holy Spirit said, speaking of the just: They seemed in the eyes of the foolish to die, but they are in peace. There died in him an excellent man whose services rendered to the Society and to the universal Church were so distinguished that what we read written in

Ecclesiasticus can be applied to him: Wisdom shall praise his soul, and he shall be honored in God. In the midst of his people he shall receive glory, and in the churches of the Most High he shall be able to raise his voice with security. In the greatest assembly of people he shall be magnified, and the numerous multitude of saints shall admire his perfections. In the number of the chosen he shall have a share of praise, and among the blessed he shall possess blessing. And not without justice, for the memory of this Doctor Eximius, being immortal in God's presence, demands perpetual blessings and praises on earth, this most singular man being so worthy of immortality for many titles. Wherefore it seems he did not die, for he lives, for he shines, for he enlightens, for he teaches in twenty-seven large tomes that he left written, whose propositions and whose letters are so many tongues, so many lives of their Author.

Through them and through his many virtues the name of Suárez will be eternal, which neither time nor oblivion will dare touch; his memory will be in blessing; mention of him will be sweet, and to remember him will be pleasant for whoever does not have the taste of understanding and will corrupted. Your death, O wise and learned man (these are St. Bernard's words in the panegyric he made for St. Malachy) was the port of death and the gate of life, because your life was always law of life by example and of teaching by wisdom and science. And the mellifluous Doctor continuing the praises of the same holy and learned Father calls him for his wisdom and holiness: Great luminary and light that drives away the shadows of ignorance, beautiful Aurora that gives end to night and beginning to day, morning Star precursor of the clarity of the Sun. Effects that Masters and Doctors cause with their wisdom, and which with such advantages our Doctor Eximius caused in the world with his own and with the example of virtue and holy life.

The entire city of Lisbon was under interdict and with cessation from divine services when Fr. Suárez died, because of the difference there was between the Collector and the Councilors (of which I spoke further above); this impeded solemn funeral rites and the public office of burial; but the most illustrious Nuncio, although before Suárez's death he had not yielded to any pleas to lift these censures even for a brief time in necessary occasions that were offered, in this one of Fr. Suárez he himself offered and ordered that they be remitted, giving as reason that it was not just that he who all his life had been so valiant a defender and so constant of ecclesiastical censures in his books and in the occasions when politicians wished to weaken them, even to the point of giving his life in this enterprise (his illness and death having originated from this, as has been said), in this necessary occasion of the final and owed honor of his burial they should be the least impediment to him.

The interdict was lifted then, the cessation from divine services was suspended, and the Collector gave permission so that Mass could be said in all the churches, showing himself in this a friend of Suárez and grateful for what he owed him in this same matter. The bells tolled sadly in all the temples of the city, and the doors of the churches were seen open; the office of burial was made public; all the nobility of the city, both ecclesiastical and secular, attended his burial, which was done with the greatest solemnity; all the religious orders attended, and the clergy, all assisting without being invited by others but only by the knowledge and opinion they had of him, and they manifested in their countenances and words the great and just feeling that that death caused them. The ecclesiastics accompanied the Nuncio, and the seculars the son, heir of the most excellent Count of Salinas, who was Viceroy of Portugal (as I said above), and came in place and name of his Father, the Count remaining sick in bed, who if he had not been so would in no way have been absent.

The Society of Jesus, his Mother, celebrated the office the first day, all her sons who lived in Lisbon assisting, in the Professed House, College, and Novitiate (which formed a great number) with solemn Mass, sermon on his virtues, responsories, and the rest that is customary. The following day the Convent of St. Augustine came to our church with its Prelate and performed the funeral rites as on the first day. The third day fell to the Religion of St. Francis, which came with all its community, Guardian, and with its cross (as that of St. Augustine had done) and they performed the funeral honors with solemn apparatus of music and adornment and office of nine lessons. On the day that fell to the Augustinian Fathers, their Father Provincial performed the burial office with very good music from their own religious. The same honors were celebrated in their churches by the other religious orders there are in Lisbon, as to one who deserved well of all of them. The Cathedral and Metropolitan Church of Lisbon also performed them, all its most grave Chapter assisting, with its Dean, Dignitaries, Canons, and Prebendaries, with the brilliance that grave community customarily uses and with the affection the person deserved to whom that funeral pomp was made.

They buried his holy body in the Church of St. Roch of our Professed House of Lisbon, in the main chapel, in a decent and separate place, outside the ordinary and common one for the others (which is rarely done in the Society except with some religious very eminent in holiness, as Suárez was, besides his doctrine), in a box, inside which was placed a large lead plate on which in large letters was written his name, his occupations, his age, the day, month, and year of his death; but his memory will last longer in the memory of the living and in the many great works he left, both of his writings and of his examples and virtues, than on bronze plates or jasper slabs of colors. His memory will be immortal (as the Holy Spirit says of great men) because he is known by God and by men. The corpse of this invincible

man lies in a chapel of the said church, on the epistle side of the main altar, according to what Arana writes; but wishing to know the manner it is today, I received one this year 1671 from Fr. Jorge de Acosta, Rector of the College of Setúbal of our Society, who was in Lisbon last year, in which he tells me the following, speaking of our Father and Doctor Eximius or his corpse: He is buried in our church of the Professed House of St. Roch of Lisbon, in a very rich and lustrous chapel, on one side of the wall of said chapel, with an honorific inscription and epitaph, opened with gold letters on a very fine and beautiful marble stone.

This Fr. Acosta wrote to me, having requested it of him when passing through this College when he returned from Rome last year, where he had gone as Procurator of his Province, designated in the last Provincial Congregation that was held there; and although he does not tell me in his letter what that inscription or epitaph contains, the one that was made for his sepulcher is that which follows, speaking of Suárez: Master of Europe and even of the entire world; Aristotle in natural sciences; the Angelic Thomas in divine matters; Jerome in writings; Ambrose in the Chair; Augustine in polemics; Athanasius in explication of the faith; Bernard in mellifluous piety; Gregory in treatises on the Scriptures, and in a word, eye of the Christian people; but in his own judgment, nothing. This among other epitaphs the College of Coimbra made for him in his funeral honors (of which we will speak presently) and with many other verses in his praise. Of all the poems and epigrams that were composed in his honor, I will make mention of only one that, keeping the laws of epitaphs as elegant as it succinctly recounts the advantages of him whom it serves as tongue or chronicler, was written in Latin; but since it contains in itself what those final words I cited touch upon, I will reduce the Latin verses to Castilian numbers in a sonnet, so they may

be understood by all (and likewise those other words placed in Latin) which sound this way:

Here lies buried the prodigy (If fame gives truth to its flight) Glory of Europe, and by Heaven's virtue, Given to Asia and all the world as Master. Thomas in polished Scholasticism, And a living model of Aristotle, Against the heretic, an Augustinian in zeal; Jerome and Ambrose in sacred matters. In questions of faith, strong Athanasius, Bernard in piety and in sweetness, In Religion illustrious Gregory: Esteemed in the world in this way, If he spoke to us in this sepulcher, He would say: I am nothing and have been nothing.

Not only in the city of Lisbon was this demonstration of love and esteem that was held there for Fr. Suárez's person given, but also in other cities of the same Kingdom of Portugal that had or knew him alive, like the University of Coimbra, which performed most solemn and celebrated funeral rites for him as for its Doctor and Professor, in the schools themselves, with great attendance and accompaniment of the Masters, Doctors, religious of all the orders, and all the nobility of the city; and present, aside from those mentioned, was the most illustrious Lord Don Alonso Hurtado de Mendoza, Archbishop of Braga and then Bishop of Coimbra, and the same Rector of the University already named above. Our eminent College of Coimbra also performed (not to fail in the just obligation in which it found itself) with the best apparatus, adornment, tenderness, and assembly it could, the honors owed to its great son, alumnus, Father, and Master. They placed on the tomb that was erected to his memory with modest and religious proportion, and on the walls of the entire church, a great number of most ingenious poems in the Hebrew, Greek, Syriac, Arabic, Chaldean, Latin, Portuguese, Castilian, Italian, French, and German languages, and in others, various elegies, emblems, epigrams, epitaphs, and other kinds of compositions; in all of them his children and disciples weep tenderly and acutely the

absence of their Father and Master; it seems that even the walls of the College are still weeping for him sad and pained in his absence, missing him and as if complaining that with Suárez they have been deprived of the greatest luster and honor that consoled and qualified them. I deservedly say all honored him in death as they also wept for him in it, at least with the feeling of interior tears, without the many who shed them from their eyes, following the most eminent Doctors of the Church who felt in this way the absence of great men in doctrine and holiness.

The great theologian St. Gregory Nazianzen sweetly wept the death of St. Basil the Great, whose virtues the same holy Doctor sang. St. Ambrose lamented the death of his brother St. Satyrus, a man of admirable wisdom. St. Bernard that of St. Malachy, and other holy Doctors those of other holy Doctors. Deservedly then did so many grave men, universities, and cities honor and weep for Doctor Eximius and great, having known in him in life and lost with his death eminent holiness and singular wisdom founded and resting on most lofty humility, the generous providence of God Our Lord wishing even in this way to honor it and reward it in this world, so that we may trace what overflow of glory He will have given to his most happy soul in Heaven; which undoubtedly would be received with festive acclamations of the angels, having had with them such kinship in purity and having written so accurately in a folio tome containing eight books on their greatness; to it would give (as I noted in the tenth chapter) glad and happy congratulations all the other blessed, since so well and happily he had treated in his writings of the eternal glory they enjoy, communicating to all the estates that here as pilgrims journey to that homeland, wholesome doctrine, to the great and the small, to the plebeian and the noble, to the ecclesiastic, to the religious, to the secular, and to whatever grade and condition, in such diversity of books and matters. This it seems the Lord of all creation

wished to signify to us, uniting the diversity of estates and persons so they might honor him and show themselves grateful with him, joining to this most pious and just life the prudent gravity of the ecclesiastical, the devout virtue of the religious, the erudite letters of the learned, the generous attentions of the noble, and all the remaining common people of the plebs, adding to all this that spiritual consolation that Lisbon received, seeing that because his funeral rites were to be celebrated, the Collector ordered that the interdict be lifted and the cessation from divine services that he had fulminated and imposed be suspended. Only He who is lord of all hearts could join in one same opinion so many heads and unite in one same affection such diverse wills, all being confederated by a divine impulse and in so many and different places, without persuasion or bribery bringing them (ineffective for that marvel) to such pious conspiracy and such holy and grateful agreement.

Thus the Lord wished, honoring him with the mentioned acclamations and assembly at his burial and his funeral rites, to show how much He loved this His servant, how acceptable to Him were his labors and virtues, how agreeable his retirement and solitude that he observed in life, consecrating himself to continual study, prayer, and dealings with His Majesty as far as was permitted him; and of how much esteem to Him had been the contempt he made and little regard for the honors of this age, fleeing from them all he could; for with this (as I mentioned) even in this life He usually rewards the holiness of His great servants, who are not so commonly venerated when alive as after they are dead, either because our senses do not esteem what they touch, or because reason does not give the crown to the fight but to victory; or finally because sometimes the weakness that is seen discredits the strength that is not perceived. Christ accommodated Himself so much to this our weakness that one of the purposes of His glorious and admirable Ascension was to deny

Himself to the senses of the Apostles so that faith might respect Him. I take leave of the mentioned feeling, so common and mixed with so many tears that those most grave and most learned men shed and had, moved undoubtedly by Him who is called by antonomasia the Wise, writing with the pen guided by the Holy Spirit this sentence: Weep for the death of the dead, for his light has failed. Weep the death of the deceased friend, because his life has ended, which enjoyed the light of the Sun in this world. Weep the absence of the good one, because his light fails and the rays that his virtue and his doctrine cast when he participated in that of life, with great utility to the faithful. And at the departure from such signs of sorrow and from the tomb, the sepulcher of Suárez, I say to his corpse, as to that of so venerable a man, that it rest in peace also, as the remains that were of that so pure and learned spirit that piety believes already possesses the eternal, that it await in a faithful urn for the final day of universal change the restitution of the first union with its absent and not forgotten consort in an eternally indissoluble bond, in an inseparable and sweet embrace, which will embellish with lights what it sketched with penitential austerity; and both translated to Heaven, they will divide the wages of sempiternal reward in confederated praises of that supreme Maker who created and united them for such great glory of His own and of His Church.

CHAPTER XIII.
PORTRAIT OF HIS BODY AND THOSE THAT WERE MADE OF IT IN HIS LIFE AND DEATH

The matter of this chapter is not outside my subject and the style of those who write in these times lives of eminent men, for even the Sacred Scriptures sometimes paint for us the exterior of the body of those of whom they make mention as great. Fr. Francisco Suárez

was of just and good stature, which inclined more to tall than to small; the face grave and gentle, somewhat aquiline, more prolonged than round; the countenance modest but not sad, composed but not melancholic, humble though not downcast; with the gravity and composure of it he joined a modest cheerfulness, in such a way that he composed with gravity, and with cheerfulness and modesty he won and drew to himself all who dealt with him; the whole aspect inspired life, all encouragement; the eyes clear, lively, and blue; the sight perspicacious, though obscure from age; the nose somewhat prolonged and slightly sharp, curved at the end; the beard well populated, which the years and studies made venerable and white; the forehead spacious and large, without any wrinkles even when very old; the head somewhat bald on the forward part, which made his face venerable, not ugly; the voice clear, distinct, well articulated, and gentle; the whole body and face very straight, very thin and slender; thus he always was, but more so in the final years of his life; laughter very rare, and this moderate and so composed that it was only subject to the censure and sphere of the eyes, his face being seen temperately cheerful, not to the ears, because it was never with exterior noise or what they call guffaws or cachinnations, and so modest that never, not even lightly, could they note it as frivolous, and so sweet that he banished with it, both from his face and from those who looked at him, any affection of sadness or melancholy.

He only showed his countenance cheerful and his heart pleased, not his spirit altered or less modest (thus St. Bernard ponders it of St. Malachy). His words, besides being few and well considered, were in a low and composed voice, never loud, noisy, or excessive; his gait always measured and more deliberate than hurried; his steps so quiet and calm that whoever did not see him would not sense him however close he passed by. He always had very broken health, not only because of his very delicate constitution and his weak forces, but

because he greatly fatigued them with the continued studies of so many years and with the rigorous life and penance he always performed; for this and the continuation of so much study and such stable retirement (penance among the greatest of this life, and which not many exercise, even of those who apply themselves to the others) made way for the ravage of many accidents that would be enough to prostrate the most robust nature and to turn the spirit away from that so wearisome task.

This was the exterior disposition of Fr. Suárez, this the figure of his body, in which, as in a most rich jewel, was kept one of the purest souls that Our Lord had in His Church, and also one of the most superior treasures of understanding, ingenuity, memory, acuteness, and capacity that these and past centuries have known, admiration and wonder of some and others. Of the interior disposition of his soul and of the portrait of his religious and heroic virtues we will speak further below and in another part, without what has been related in the course of this history. Some portraits very true to nature have remained to us of his face and features: some on canvas of very delicate brush, others on paper of very fine engraving. The first was made in Lyon, France, by order of that eminent man in the art of printing, Horace Cardon, Patrician and Consul of that great city, who, Fr. Francisco going to Rome in the year 1605 and being fifty-one years old, entertained and regaled him with great signs of love in his house; where while eating, he had hidden behind a glass window the most distinguished painter of the city, in such a way that the modest and humble Father could not notice it, because in no way would he have consented to it. This painter made a most perfect portrait of his face, coming out to the table from time to time as if he were one of Cardon's servants, and looked at him with greater attention and more notice so that thus his work would be more finished and more perfect. In this demonstration of esteem, entertainment, and gift, and

with a very copious and rich library of great value that Horace Cardon sent to Fr. Suárez, it seems he wished to repay the great profit he had had from his books, this most wealthy and most rich merchant confessing that with Fr. Suárez's books he had become as rich and prosperous as all who knew him saw. This portrait the same merchant kept in his house as a jewel of great esteem to him; from which afterward a very grave Father of the Province of Castile had a very proper copy made, returning from Rome in the year 1608, and it is kept in the College of St. Ambrose of Valladolid, from which many others have been copied.

When Fr. Suárez took leave of Horace Cardon, the latter told him the feeling with which he remained at his departure; but he added that he consoled himself greatly because although he was leaving, he remained in his portrait; with this he revealed to him what he had done and brought out the finished portrait to show him, saying he was immediately going to have it opened in fine engraving to print it in all his works. The humility of Francisco felt this demonstration of honor and esteem that that friend had made for him greatly; which since he could not excuse or impede, he begged him nevertheless with great entreaty not to include in any of his works or books his figure, because he would receive notable grief from it; he did so in order not to give it to him; but this lasted no more than the time of Suárez's life, because in the first tome that was printed after his holy death, on the first leaf of the title page his image and figure appeared, exactly drawn from the portrait that had been made in Lyon. The Duke of Lerma (who afterward was Cardinal) used almost the same stratagem, because when Fr. Suárez arrived in Madrid on his return from Rome and making of him the esteem he owed, having invited him one day, he had hidden in the room without being able to be seen the two most excellent painters of the Court so they might portrait him at that time; each one did it on his part with

great success, and afterward from the two portraits one very lively and natural one was painted, amending in it what was lacking in each of those first two. Finally, being in Lisbon in his final illness, the Fathers and Brothers of our Society greatly desired, for the esteem and love they had for him, to keep a portrait for their consolation and for memory of so eminent a man and so great a Father. Doctor Don Andrés de Almada also solicited it of them with his entreaty, a noble and learned Portuguese gentleman, Professor of Vespers of Theology at the University of Coimbra; he had been a disciple of Fr. Suárez, loved and esteemed him as such; he found himself in Lisbon and in his holy Master's room in that his final illness; he had brought from his house a canvas he already had prepared to paint on it the image of St. Thomas Aquinas, fifth Doctor of the Church; he also ordered a famous painter to come, and on this canvas he began to portrait the figure of this new Doctor and Doctor Eximius, Master of the world.

The circumstance of this occasion did not pass without notice, and thus all judged that it was a favor the Angelic Doctor wished to make to our Doctor Eximius, so that he who in life had known how to portrait so excellently and exquisitely his doctrine in his books and in the understandings of his disciples, and in his soul his virtues, in death his face would be portrayed on the very canvas on which his figure had already begun to be painted, paying him with this favor for those services, and as if renewing the ancient and holy courtesy that the most learned and most invincible martyrs of the primitive Church kept, St. Stephen and St. Lawrence, both Levites, the latter as a courteous Spaniard giving the better place in his sepulcher to St. Stephen as his guest when his body was translated to Rome. The painter then began to do his office, but although all the Fathers had all possible caution and warning so Fr. Suárez would not see him, he still had then such lively sight and was with his senses so alert, being so close to his final hour, that he saw the painter and what

he was doing. This caused notable feeling to the true and humble man even to death, and no less than the illness he suffered; he gave signs of the sorrow and of the desire that that work be left. For this reason the Fathers, so as not to increase it for him (although they also had great sorrow that it not be finished) and so as not to increase along with the grief the illness, told the painter to leave the portrait half begun, although afterward it was perfected with the knowledge they had of him and with what each one noticed for himself from the desire that that consolation not be lacking to them.

These are the portraits that were made and copied of this great man, and these the diligences for painting them, of which of few will similar honor be found while they lived, especially in the humble and retired state of religion. Singular testimony of the esteem and appreciation they made and had of his person. But more vividly and perfectly were his virtues portrayed in the spirits and hearts of those who knew and dealt with him, and they will be in those who read them in this writing with consideration, with desire not only to esteem and admire them but much more to imitate them, each one portraying them in himself, and to praise God for them in His servant, which is the purpose with which this is written and with which it should be read. And when the exterior paintings of his body are lacking, our great Doctor will not be forgotten, because even if we lacked these canvases, those illustrious men who painted with the embellishments of the talents of their examples and virtues are not left in darkness or buried in oblivion, shining and will shine in the memories of the ages. For this reason Agesilaus, King of Sparta, preferred the pen with which Xenophon had consecrated to posterity his exploits to the brushes of Apelles and the burins of Lysippus, who one on canvas and the other in bronze had perfectly portrayed his figure; for these could only with their arts represent to the eyes the liveliness of the countenance and the air of the bearing and the body,

not the valor of the spirited and invincible spirit. For in an externally very robust and virile body sometimes hides a womanish and cowardly spirit. Wherefore although Suárez's body or his temporal life has expired, not the example; though we no longer hear his wise tongue, we hear the voices of his works and writings; and we consider that that soul that did such eminent, devout, and holy actions, temple of the Holy Spirit, having left the corruptible adornment, adorned itself with the incorruptible in the empyrean.

I placed here the portrait of his body and face as much as my rough pen knew and could figure it to the eyes; now I must represent to understandings that of his spirit, ingenuity, and capacity in the part that these endowments constituted him learned, reserving for later those that made him holy, which will also be a portrait of his soul painted with his most excellent virtues and the subject of the fifth part that follows; it is not so easy to paint it, looking at them as target and terminus with my moderate style; I have touched on something, much more remains for us to walk in its relation; although all little in respect to what is not known or has come to my notice. I only say that if in the preceding parts we have described and painted him so noble in blood, so wise a Doctor, so learned a Master, and so illustrious for his wisdom, in that other part we will see and find him most holy and most perfect religious, and most noble for his heroic and singular virtue and various examples he has left us of it; which is, as I noted in another place, the true and principal nobility that consists in the glorious deeds that each one works with God's favor. I advisedly delayed the matter for the following and special part so as not to interrupt the context of his life and his occupations, first giving end to this one by portraying the mentioned endowments of his spirit that constituted him learned; but as they are so great they cannot be confined to one chapter but require many, as will be seen by what we will say.

CHAPTER XIV.
OF THE NUMBER AND QUALITY OF HIS WRITINGS, AND OF THE TOMES THAT AFTER HIS DEATH HAVE BEEN PRINTED

They represent then perfectly the ingenuity and capacity of this Sun newly given to the world, the number and quality of his writings, in number this modern miracle of printed books and written papers undoubtedly surpassing those past. It was admired, and with reason before, and even now admires to see the stamped works of the great Doctor Don Alonso de Madrigal, surnamed the Tostado, Bishop of Ávila and glory of Spain and of Europe, those of St. Thomas and St. Augustine; how justly should what we see in Fr. Suárez, new Doctor, admire us, we enjoy and we read, for he makes and draws out in the number and quantity of books and papers (those of those most celebrated Doctors being very many) so many advantages. I do not speak of the quality and advantages of the writings, because those of Augustine and of Thomas, holy and sacred Doctors of the Church and as such declared and held by her, are not to be put in comparison or collated with those of any other, however excellent they may seem, both for being of such and so celebrated men, and also because all comparison is odious. And for this reason I neither prefer them to the writings of other Doctors who are not of such importance or of such lofty class as those, leaving this judgment to a more learned and acute and superior censure than mine. Let each one of them (the Catholic and certain principles being settled) take in what is controversial and doubtful the doctrine that seems to him most secure or most probable and true, for in that he will follow the best of it; and he will do what they taught and practiced in their books, as I learn from the Angelic Doctor, who says that the place or

opinion that rests only on human authority is weak, although most efficacious is that which is founded on divine authority and revelation, because God, who is supreme truth, when He speaks or proposes something, can neither deceive Himself nor deceive. To corroborate this the same saint avails himself of these words that St. Augustine wrote to St. Jerome: I have learned to render this honor to those books alone of the Scriptures that are called canonical, that I most firmly believe that none of their authors erred in anything. But others I read in such a way that however much they excel in holiness and doctrine, I do not therefore think something true because they so felt or wrote.

This the Angelic Doctor cites and follows, who knew what is advised and ordered in the Decree: Truth in all things holds primacy, and as mother of justice is to be cultivated in all things. Truth has and must have in everything the primacy and must be venerated and respected as mother of justice in all things. This same must the truly wise man keep to walk well and correctly on the path of virtue and of letters, in his works and in all his writings, asking light continually of God to hit the target of truth that he must seek and intends to find, imitating our Father who attained so much of it from Heaven by such means.

The books that have been printed by this Doctor Eximius and circulate in everyone's hands until this year 1671 in which this is written are (as I noted in another place) twenty-three large volumes, which number we do not know that until now has been reached, nor even with much, by any writer, neither of these times nor of past ones, ancient or modern, sacred or profane, in any faculty or subject of letters that there are and are found invented. And thus it is no marvel that those who notice this, making their just consideration, call him with full mouth: New prodigy and singular marvel, great one of our times. Of these twenty-three tomes, he left printed in life thirteen; the

rest were given to the printing press after his happy death, like posthumous children, though all legitimate, of his great ingenuity, being a second and new cause of admiration that Our Lord gave him such grace that, since in life he could not print all that he had studied and had written (because of delays or difficulties of the press), all that after his passing he left printed and has come to light, he left it perfectly studied and finished by his hand and by his ingenuity, without it being necessary for another to add or supply a word for the perfection and publication of each work of those that were coming out, as if God preserved his life only so he might finish what was studied (and no other hand or pen enter where Fr. Suárez had placed his) for the luster he was to give to His Church and to the world, and the benefit that his writings were to cause in it, in which all Scholastic Theology is enclosed and treated so learnedly.

This was a very singular favor in which the Lord advanced him beyond other sacred Doctors, for death seized St. Bernard writing the admirable book on the Canticles, which after it the Venerable and pious Abbot Gilbert of the same Order of Cîteaux continued with sweet and devout pen, imitating the spirit and style of his holy Father and mellifluous Doctor, from the place where St. Bernard had left it. Nor did Abbot Gilbert finish the explication of this book, being likewise prevented by death. With this Our Lord also prevented the Angelic Doctor St. Thomas in the Convent of Fossanova of Cîteaux, without finishing the explication he had begun of that same book of the Canticles; nor could he either complete his most principal work, which is the Theological Summa, because he left its third part imperfect, to which the supplement was added afterward, drawing it from the writings of the same holy Doctor on the fourth book of the Sentences.

It did not happen thus to our Doctor Eximius, God giving him life so he might give it perfect and complete to so many births of

his fecund ingenuity, which are that multitude of the mentioned tomes that he left completely finished before ascending to the eternal. To this grace and benefit it seems the great Father and Doctor St. Augustine was looking when comparing St. Paul's labor with that of the other Apostles, he said: Others did not write; others did not write so much nor with such great grace. God did not grant to other Doctors such favor and grace that they could completely and perfectly give to all their begun works the desired end of the whole and consummated perfection, as He granted to ours, especially his being in such great and excellent number as has been touched upon, in which he leaves no question or dispute of however many the Scholastic Doctors treat and write, and the Captain and guide of them, St. Thomas, in his cited Theological Summa.

In such a way that all sacred Theology is illustrated, explicated, commented on, and disputed by Fr. Francisco Suárez, and to understand it perfectly and profoundly his books suffice; which being such and so many, it seems he did not have sufficient life to write them, nor time in a long and lengthy life to have attained with such perfection so many matters and found such new and subtle points that his writings can be reading for almost as many faculties as are professed in a most grave university, both for being various and for being comprehensive of the difficulties and matters they treat; and if (as we have said) births of understandings the writings of the learned are usually called, these of Suárez are also children of the will (for even the will has its children: He has transferred us into the kingdom of the son of His love, said the Apostle), and if his writings for what they have of conceptual are births of the most clear understanding with which God endowed him, for what they have of affective and exemplary they are children of his will and for what he manifested having for religious modesty, humility, and truth; and for what is

sketched in his writings, they are also for this part his children, for being labors of his hands.

We saw in the first chapter of this part how the final book that our Doctor printed and published in life, and thirteenth in order, was the admirable tome against the errors of the Anglican sect, and that when he went to Lisbon in the year 1617 in which he died to treat of the three volumes on divine grace, he could not conclude what he intended because death seized him for the occasion I related; but the Fathers of that Province not permitting it to die like its Author, gave to the press the two tomes on grace, first and third, in Coimbra in the year 1619; the reason why the second was not then printed was stated in the third chapter, and what all three contain. After these two tomes, that On Angels was printed in the year 1620 for the first time in Lyon, France, by Jacobo Cardon, and it is the third posthumous work, a work great in everything and so copious that until it no other author wrote so copiously and learnedly on this matter. All that the Angelic Doctor wrote in his first part, our Doctor Eximius divided into two parts: one that touches God absolutely, without respect to His creatures, the knowledge of the Divine Nature, His Attributes, and the Persons that are in it, which is what St. Thomas wrote from question one to twenty-four; of this Suárez disputed and treated broadly and learnedly in the first tome on this first part, which he entitled God Triune and One, as I said in its place. The second part contains the knowledge of creatures insofar as they are works of God; and this second part he divided into two tomes and three treatises. The first is of good and bad angels, about which St. Thomas wrote from question fifty inclusively to sixty-four also inclusively, and from one hundred six to one hundred fourteen.

This matter our Father and Master treats with great and admirable acuteness and comprehension, with prodigious erudition and exquisite and most grave doctrine, authority of holy Fathers and

Scholastic Doctors. He divided the whole tome into eight books, in which he writes of the nature of angels, of their production and attributes, of their intellective power and natural knowledge, of their will, the angel being considered in the pure state of his nature, of his power both for his interior movements and for transient or external ones. Of the grace and merits that the angels had in the state of wayfarers, and of the same insofar as they are blessed. Of the bad angels, of their fall and sin, and finally of the penalties to which those who sinned were condemned, and of the war they wage against God and against men. The Doctor Eximius does not follow in this great tome on angels the style he uses with other books of commenting on the articles and doctrine of the Angelic Doctor, but supposing it and following it, treating and disputing it as learnedly as is seen in it. He well thought the author to bring out this treatise on angels after that on God Triune and One, but the occupations of teaching and other studies did not give him opportunity for it to come to light in life; but he left it perfectly finished in such a way that it was printed a few years after his holy death, that of 1620, by Jacobo or Jaime Cardon.

Continuing Suárez the discourse he was carrying in the division of the matters of the first part of St. Thomas, of the knowledge of creatures that are works of God, he wrote the second treatise, which contains the works of the six days, the creation of the first man, the happy state of innocence, and the unhappy fall into sin. Which is what St. Thomas wrote from question sixty-five inclusively to seventy-four also inclusively, and from question ninety to one hundred two inclusively. The third treatise, which is the second part of this third tome on the first part of the Angelic Doctor, is of the rational soul, its essence and attributes, its power in general and in particular, its passions and affections, its mode of understanding, its union to the body, and the state it has separated from it, which by theologians is called the state of the separated soul. Which is what St.

Thomas writes in this first part from question seventy-five to ninety inclusively. And since (as I said) arriving at treating of its immortality his final illness seized him (in which it seems Our Lord disposed him for the death of the body, encouraging himself with the hope that his immortal soul was to enjoy Him for all eternity), the rest of this tome was arranged and drawn from his papers and what he had dictated in various places. This third treatise was printed the first time in Lyon, France, by the already mentioned Cardon in the year 1621.

This same year was stamped in Coimbra by Nicolau Carvalho and in Lyon, France, by Cardon the tome on the three theological virtues, faith, hope, and charity, divided into three treatises according to the number of the virtues themselves. The first On Faith was the final matter he dictated to his disciples in the public schools of Coimbra and the final birth with which he qualified the rich and abundant vein of his ingenuity and exceptional wisdom undoubtedly for this part, for its author was at the highest degree of his knowledge and science. He divided it into two parts; the first encloses what is metaphysical and speculative of this matter in eleven disputations and many sections; in the second he treats what is moral of it in thirteen disputations and many sections at length. It is a great work not only in quantity but much more in quality, and so esteemed that before it was delivered to the press, a great number of treatises were made. On Hope and Charity he was reading in the Roman College, being Master of those most celebrated studies. For this reason they are briefer than what he customarily used and we see in his other works, because for the most part he accommodated himself to the just style of the schools of Italy, which do not like long matters and diffusely treated; but not because in this they do not seem like the others that the fertile and copious vein of his ingenuity produced, nor are they dissimilar to the great judgment of their author; rather I can well affirm that in this brief method of writing, not only is this

treatise not inferior to the others, but it is in a certain way superior and more excellent, because the discourses of his profound ingenuity and acute judgment, and the weight and gravity of the reasons that so happily and easily are dilated in his other works, abbreviated in this one and as if reduced, are comprehended with greater facility and his intentions are concluded with no less efficacy. For this reason all that he treats in these two matters on hope and charity is the most refined and most purified of them, and this book so similar to the others of Doctor Eximius that without difficulty whoever compares some with others will be able to recognize one same author of all. This tome contains all that St. Thomas writes in his Secunda Secundae from question one to twenty-three, in which the holy Doctor treats all the matters of these three virtues.

CHAPTER XV.
OF THE TOMES ON RELIGION THAT HE WORKED ON, AND OF THE OTHER BOOKS THAT AFTER HIS HOLY DEATH HAVE BEEN GIVEN TO THE PRINTING PRESS

When Fr. Suárez began to write the matter On Religion of the Secunda Secundae, which is what St. Thomas treats from question eighty-one to one hundred, he proposed to arrange his discourse in such a way that he would write not only of what theologians call the virtue of religion, but also of the religious state that is constituted by the vows of poverty, chastity, and obedience, because of the connection that one matter has with the other. For this he divided this work into four large tomes; I already spoke of the first two, which were the first part of his discourse, and how he printed them in life; and although in it he arranged and finished the other two, he could not then publish them, diverted with other printings and studies;

after his holy death they were given to the press, the third in the year 1624 and the fourth in 1625, both in Lyon, France, by Jacobo Cardon; which although they are younger brothers than the first two in coming to light, in the advantages of their matters and in the doctrine they contain they are in everything equal to the elder ones; rather we can well call them in a certain way more excellent, insofar as they were the birth of more robust age and fruit of more labored study, because although he wrote them when he wrote the others, he nevertheless put the final hand to them when he was at the ultimate and most refined of his wisdom.

Because in the manner that that supreme Artificer and sovereign maker of the entire universe, God, seems to have cast some lines or preludes in the production of the creatures He formed in the first five days to epitomize them in the final one composed of all nature, which was man (whom for this reason St. Ambrose wisely called in his Hexameron the sum of all God's works), in no other way our great Doctor, no less skilled than fecund worker of books, cast the lines or preludes of his works on Religion in the first two tomes he published on this truth and virtue, as if disposing himself for these two final ones that were to be, like the epilogue and sum of all the others. In these then he loaded all the forces of his wealth and ingenuity, here the most vigorous encouragements of his old age to show in this his burning affection for the state of perfection and religious life that he chose from his tender years and loved singularly more than the others. And thus those who long for its summit have in these two books not only the great teaching of all the virtues, arranged and worked by this most religious Doctor, but the obligations that religious have to correspond to Our Lord through the obligation of the three vows, so supported with strong reasons and adorned with varied erudition of Doctors that whoever reads them will judge he has no need to remove or add a single letter. The

theologian Doctors and jurists will find in these two tomes subtly treated the grave matters of their faculties. The third tome treats in ten books of the state of religion and of its perfection, of the obligation of the three vows in common and then of each one very particularly, of entry into religion and of the novitiate, of valid and invalid religious profession, and finally of all that touches in general and is common to this state and religious life. In the fourth tome he writes of the religions and of their variety, both in general and in particular, of the antiquity and time in which they were founded, their institutes and mode of living according to what pertains to each one. In which he shows great erudition in ecclesiastical history, joined with equal greatness of ingenuity and profundity of judgment in the doubts and difficulties that are offered. Of all the sacred orders he speaks with supreme honor and esteem, and of their institutes with great modesty of words. The greater and most principal part of this fourth tome On Religion is what he spends in writing about the Religion of the Society of Jesus and its institute.

Our most Reverend Father General Claudio Acquaviva desired that the world know the Society and the rules and mode of life it observed, as it knows its occupations and exterior employments; and knowing the capacity and letters of Fr. Doctor Suárez, and that he had in all his Religion no one of whom he could entrust it with security of better success, he charged him with this care and study; the religious Father accepted it with great pleasure, both to comply with obedience and for the obligation and love he owed and had to his Religion, in which he had lived forty years when he began to write this treatise. He knew perfectly in such long experience of time the perfection that the Society professed, the reverence and observance toward God, the inflamed charity toward neighbors, and the discreet and fervent zeal for the good of their souls; on the other hand seeing it abhorred not only by heretics (which is its great glory) but

impugned and persecuted by some of the Catholics and learned persons (which is the most felt persecution, as more exposed and subject to dishonor) under title of religion, both in the chairs and in the pulpits, in lectures and in sermons, in conversations and familiar talks with unjust detractions, with injurious sayings, and persuading himself that the most principal cause of this was not knowing perfectly its institute and mode of living, he desired as a true son to go out in defense of his injured Mother and give reason to all, to heretics and to Catholics, of its profession and rules, responding to the objections that some and others had until then put to it.

Let us hear from his own words the excellent motives that this most learned and most religious Father had to make the aforesaid work: Not because the same truth itself (he writes) which is clearer than the light of midday, and its Religion so many times and so honorifically approved by the Apostolic See, and which by divine grace has made itself known by its works in the world illustriously, had need of its defense and its illustration, but to show his gratitude to God who from his tender years called him to the Society of His Son Jesus, and to the Society itself, to whom he recognized himself debtor for all he was and had been, and in this way to pay as he could his obligations. All this Suárez says, who following the example of the most grave and most holy Doctors of the Church, St. Thomas and St. Bonaventure, who went out in defense of their Religions impugned and persecuted, like ours, in their beginnings, wished to take charge of the same care so religious and pious. The holy Father already touched on it when he said: Wherefore following the examples of the most holy Fathers Thomas and Bonaventure, trusting in divine grace, I undertook this work.

He took up the pen then so happily and ran and flew so well with it and so easily that he gave the world an eminent birth and to his Religion the Society a splendor and luster, and to those who read

his book a clear knowledge of its institute, achieving with divine favor what with it through his labor he had intended, that for God's greater glory and more copious and profitable fruit of souls the fruit it has made in the world and the dignity of this Religion be patent to all, and at the same time the mouths of those who unjustly barked at or bit it be closed, persuaded that its rules are very appropriate to raise those who profess them to the perfection of religious life it teaches them, not only to procure spiritual health and own perfection with all solicitude but even with the same intensely the good of the souls of their neighbors, and gives them arms to defend the Catholic Church and to spread its standards throughout the world; his Religion remaining obliged for this, as a Father is obliged for the piety that the son exercised with him and paying him what he himself confesses owing it in benefits, as is to be seen at the beginning of the tenth treatise of the cited fourth tome On Religion. He divided all his discourse into ten books, and each one into many chapters; in them he treats and disputes learnedly and eruditely all that pertains to the institute of the Society in common and in particular, of its institution and approbation by the Apostolic See, of the various grades and persons it has, of the vows of poverty, obedience, and chastity and of their perfect observance, of the means it uses for its own advancement and of the ministries it exercises to help neighbors in the good of souls, of its government in general and in particular, and finally of all that pertains to the perfect knowledge of this clerical order. He responds at the same time with his ordinary modesty to the difficulties in which some stumbled and satisfies the calumnies of the ill-intentioned and ill-affected.

It is in everything undoubtedly a great work, worthy of its Author, its subject worthily treated; with it all controversies are leveled; it is an oracle where all of us can turn in the difficulties that are offered, in which, better than in the mentioned oracle of Delphic

Apollo, we will find solid and most secure responses. With these his writings he also stood up for his beloved Mother, the Society of Jesus, in an occasion and time when it was said many false calumnies had been written to the Nuncio of the Pontiff who was in Spain against the Society itself and its doctrine, Suárez manifesting without the mentioned labor in a letter he sent to His Most Illustrious Lordship from Salamanca in the year 1594 not only the purity of truth in everything with the sound and secure response he gave to them, but even the tender love for his Religion and the grave modesty he always observed in his writings. Of this letter Fr. Gabriel de Henao makes mention in number 237 of the book on middle knowledge.

But not only this tome but all the others our Doctor Eximius wrote, not inflamed by a heat of contention, of which St. John Chrysostom says it is a thing full of enticements and the human spirit always desires to quarrel and litigate, but with most sincere desire and affection to show and always seek the truth. For this reason the same Fr. Suárez said in the admonition he makes to the reader in the first tome on the third part, printed in Lyon, France, in the year 1614, three years before his happy passing: This one thing I can constantly affirm, that my spirit has always been thus, and for that reason I have spared no work, no labor, that the truth itself be discerned and established, and I have neither affirmed nor newly confirmed anything for the sake of contention but for love of truth alone, which with the same mind we desire these books be read by all. And afterward he gives this most prudent warning: Nor indeed would I want you to marvel, Christian reader, when you see Catholic and pious authors follow and defend diverse and often repugnant opinions; for in those things that are not established by certain faith, we have received and read that there was such variety of opinions even among most holy men. And since the aim of all is the same, namely investigation and finding of truth, that variety or contrariety of

opinions should not be thought to offend Christian charity or to proceed from disjunction of spirits.

The other tome of the printed ones, which makes the number of twenty-one, is the first on the Prima Secundae of St. Thomas; he divided it into five treatises or principal matters, and they are what the Angelic Doctor writes in his Prima Secundae from question one to ninety inclusively; it was printed in Lyon, France, by Jacobo Cardon in the year 1628. It is of excellent doctrine and in everything like the others and savors of its Author; in it he treats of man's ultimate end and of blessedness, of what theologians call voluntary and involuntary, of the goodness and malice of human acts, of the passions and habits of the soul, and finally of vices and sins.

Tome twenty-two is the second part on divine grace, which contains the third, fourth, and fifth book of this matter, and they treat of the aids of grace in general, of sufficient aid, and of the efficacious aid of God's grace. This book was given to the press in Lyon, France, in the year 1651 by Philippe Borde, Laurent Arnaud, and Claude Rigaud, without the Society knowing it, as these same printers or merchants confess in the dedicatory epistle speaking with the most eminent Cardinal Alfonso Luis du Plessis de Richelieu, Archbishop of that great city; rather the Society itself tried to impede as much as it could that it be printed and circulate, not because it did not deserve it like the others, but for fear of contravening the will and order of the Pontiff, not having obtained license from His Holiness to print it for treating of that point, conforming to the decree that I mentioned in its place by Paul V. Having been thus printed, the said tome of this second part on divine grace was accused before Pontiff Alexander VII because, His Holiness having prohibited some books that treated of this matter for not having come to light with the conditions required in the already cited decree, there was no lack of someone who attempted and asked the same Pope to prohibit also this newly

printed tome of Suárez, saying that the Supreme Pontiffs his predecessors had ordered that no one print similar matters, and His Holiness had forbidden the printed ones. To which Alexander VII responded with a sentence worthy of such a Pontiff: Of Suárez it is not to be spoken, for he is a Doctor of a superior sphere. My prohibition does not extend, nor do I wish it to comprehend the said law to Suárez, nor that it be spoken or understood of him, because he is not a Doctor who enters into the common rules of others, his doctrine being of superior sphere and class, and he such a Doctor. This notice I received from Fr. Antonio Berardo, who had it when he was Penitentiary in Loreto in the College that the Society has there; and we have all known with what example of virtue this learned Father proceeded among us until his death that occurred in Barcelona some years ago.

That saying and response of Alexander VII confirms the epithet that Paul V gave to Suárez of Eximius Theologian or Doctor, for so much does it amount to affirm of him that he is a Doctor of superior sphere as to say that he is Eximius and singular in his wisdom, for these Latin names Eximius and singularis are synonymous and signify the same. His Holiness called him with reason Doctor of superior sphere for the acuteness of his ingenuity, for the erudition and true intelligence of the holy Fathers and Councils, for the efficacy of his solid reasons, for the genuine and proper interpretation of sacred Scripture, for the natural and clear exposition he gives to canonical and civil texts, for the purity of doctrine full of such modesty in his writings that no one can be offended by them or pricked, and for the heroic virtue with which his science was always accompanied.

And if in the other tomes Suárez manifested himself Doctor Eximius and of superior class, no less in this one On Aids, of which the third book he divided into fifty-one chapters in which he disputes

of the aids of grace in general insofar as they consist in divine action or motion. The fourth, which encloses twenty chapters, declares what the sufficient aid is, to whom it is granted, and in what manner it is necessary for freedom of will regarding supernatural acts. The fifth book (which contains fifty-four chapters) treats of the efficacious aid of God, as I noted, with the erudition and comprehension customary to its Author. In the prolegomena of this same second part he speaks in ten chapters of the conditioned or middle knowledge (as theologians call it) that is to be granted in God, showing how St. Augustine, St. Thomas, and other holy Fathers and ancient Doctors admitted it. He also proves, as is to be seen in different places of this tome, that the doctrine that the Society teaches about this point, and which he follows, is conformable to sacred Scripture, Councils, holy Fathers, and Doctors of the Church, St. Augustine, St. Thomas, and others who held it. And I add in support of it a clear testimony and great author who newly embraces it and who is worth many, and this is the most learned man in both faculties of jurisprudence and theology, St. Francis de Sales, Bishop and Prince of Geneva, in his golden book On the Love of God in chapter twelve where he treats of the aids and inspirations that God sends to souls.

Of this book perfectly worked and composed by Suárez and which he left completely finished before he died, the author of the brief preface makes mention that is placed at the beginning of the first posthumous tome of this matter of grace, printed in Lyon, France at the expense of Cardon and Cavellat in the year 1620, and the epistle that in this same place was stamped, of the most eminent Cardinal Borghese written to Fr. Francisco Suárez, giving him reason in the name of the Holiness of his uncle Paul V why it was not being given to the press at that time, as I related in another part.

The twenty-third volume that came to light of our Doctor Eximius and was stamped in Lyon, France, in the year 1661 by

Philippe Borde and the other two merchants mentioned above, is a theological treatise that disputes on the true intelligence of efficacious aid and of its harmony with free will, which consists of forty-six chapters; in them he establishes further the opinion he himself had taught in a special opuscule, as he notes in the proem, on the concurrence and efficacious aid of God. This tome does not degenerate at all from the other preceding ones. I, wishing to know how or with what occasion and faculty what had been printed by Suárez on aid circulated publicly (without what I noted about this), asked by letter Fr. Alonso de Alarcos who resides in Rome, Procurator General of the Provinces of Spain of the Society of Jesus and of those there are in the occidental Indies; he responded to me in one of March 8, 1667, the following: The tome On Aids was permitted to circulate with express faculty and connivance of His Holiness, of which the Inquisitor General Arce de Reynoso, certified through an Inquisitor who was actually here (in Rome) in the cause of the Protonotary, gave free faculty so that said tome might circulate and be sold, as I saw in Madrid. And for being concerning the same matter and works of said Author, another tome of the same Fr. Suárez was permitted, which comes to be second of the second part On Aids. Thus far the letter of that Father; he alludes in it to the printing that was made of these two final books On Aids of which we have spoken, with such license from Pontiff Alexander VII who showed himself such a singular favorer of our Doctor Eximius (whom he recognized as his Master in doctrine, as will be said in another place); with this the complaints and entreaties that some raised and made so they would be withdrawn and not circulate ceased.

CHAPTER XVI.
CONCERNING THE CERTAINTY THAT THESE TWO FINAL VOLUMES ARE BY SUÁREZ, AND CONCERNING THOSE HE LEFT WRITTEN THAT HAVE NOT YET BEEN PRINTED

A recent author, in a book he printed on Moral Questions, doubts whether the final volume I cited is by Suárez, which is inscribed *De vera intelligentia auxilij efficacis, eiusque concordia cum libero arbitrio*, it seeming to him that it does not accord with his modesty and urbanity. He writes in chapter 33, question 1, number 12: "such a work seems compounded of the doctrine of Bastida and the seasoning and acrimony of Poza, or of another man of the same disposition, for it does not savor of the modesty and urbanity of Fr. Suárez." That author raised this suspicion without foundation and cast doubt upon what is certain, for Bastida himself, to whom he attributes this volume, said many times to various persons who heard him that it was the work of Fr. Suárez, when the original manuscript was in his possession, which different witnesses saw, affirming that he had endeavored to obtain it from Fr. Suárez himself, who delivered or lent it to him, so that he might make use of it and avail himself of it as a strong aid for the disputes he had in Rome when the most grave controversies on the auxiliaries were being ventilated before the Pontiff between the Dominican fathers and those of the Society, he being one of our men who disputed in the presence of the Pope.

This accords with what Fr. Antonio de la Madre de Dios, a discalced Carmelite, relates, saying that during those times when the said controversies were ongoing, papers or writings from the most eminent and celebrated theologians of the Society treating of the matter of the auxiliaries were being sent to Rome every day. It is very

likely that, as our Doctor was in Rome at this time, as was said in its place, he would then have given this volume of his to Bastida. After Bastida died, it came into the hands of another, from whom Claude Rigaud, the famous printer of Lyon, was able to obtain it with great insistence in the year 1653, having come to Valladolid principally for this reason. He could affirm, if he were living today, and his fellow merchants Felipe Borde and Lorenzo Arnaldo can attest, as can many others who still live, that the entire book was written in the same hand, without a single letter crossed out or added. Wherefore neither did Bastida compose it, nor did Fr. Juan Bautista Poza cook or season it, nor did anyone else add to or remove from it a single jot, but rather the whole was labored and arranged by Suárez.

Beyond Bastida's testimony, the very truth supports and strengthens that of Fr. Paulo de Santoyo, who wrote to me from Castile that he himself saw the book recently printed of which I am speaking, which was in our College of St. Ambrose in Valladolid, and that he recognized it to be by Fr. Suárez. Finally, the very close connection with Suárez's doctrine set forth in other works, and the frequent citations and defenses of these, are clear voices proclaiming Suárez to be the author of the aforesaid volume, whose modesty and courtesy shine forth no less in this than in his other books, nor can anyone point to a place in which the least incivility or immodesty is found. It is true that the style, being apologetic, contains in itself a bit more vigor and energy without losing the savor that Suárez observed in the defense of the Catholic Faith against the errors of the Anglican sect, as Henao well notes in number 392, where he adds that Bastida kept that volume like a precious treasure until his death. Our Doctor did not take care to have it printed because from it he extracted the principal points for the second volume on grace, which he later arranged and labored upon and had already destined for printing, as was known many years before it came to light through public report,

as likewise the writer of the life of Suárez, his own author, wrote and counted it among his books at the beginning of the first volume on grace and in the one on the angels, and as Fr. Felipe Alegambe did in the library of writers of the Society. Nor did the Society conceal it thinking it was spurious, but rather feared reverently and obeyed submissively the Apostolic See, which prohibited the printing of books treating of the efficacious auxiliaries of Divine Grace. And this is what the printers of Lyon relate and note in their dedication, in which, saying that the said volume goes forth "in longas Academiarum lites," they do not speak of disputes, questions, or doubts that there might be concerning the certainty and constant and universal faith that it was the offspring of Suárez's genius, but rather as regards the matter of the aforementioned auxiliaries.

I have wished to note all this also because of what that same modern author wrote in chapter and question 5, number 1, where he says: "Many prudently enough doubt the mind of authors whose posthumous works are published in the Society, and it appears most clearly in the second volume on grace most recently published in the name of Fr. Suárez. And perhaps for this reason the Society of Jesus itself took care to suppress the printing, as the booksellers relate in its dedicatory epistle, where they also say the book goes forth into the long disputes of the academies." All of which is sufficiently refuted, and this ill-founded suspicion clearly dissolved by the reasons I have just noted, adding that no one can show, as was touched upon above, that any addition has been made to that volume or that it has been mutilated by a tittle.

It is no small matter for wonder that only the aforesaid author has raised that doubt concerning these two final books of Suárez, when they have come into the hands of so many learned men and have been sold throughout the entire world and esteemed and recognized as brothers of the other twenty-one children that the

fecund understanding of our most eminent master and father brought to light. Nor do I know what motivated him to write that falsehood, which touches upon tarnishing and diminishing the authority of the books of our Society that are entrusted to the press after their authors die. Nor do I know why, in his opinion and from his pen, according to the view of any other, the posthumous books that the Society is publishing are to be held in suspicious faith any more than those which another religious order, community, or learned people print. But neither of the one nor the other is this to be imagined or such a suspicion formed; rather, we are to believe that when the sacred Order of Preachers commands or permits works to be printed in the name of its religious, such as many of Albert the Great and of Master Fr. Juan de Santo Tomás, and the Society permits those of Suárez or of others—and the same for the other religious orders—without doubt such men were their authors, and wrote and labored upon them while they lived, as they come to light with such grave testimonies affirming it.

I do not deny that in some posthumous work of our writers some sentence may be found corrected that the author had expressed in a book he brought to light while he was alive, just as I concede that some sentence is omitted or left out that had previously been set down or noted. But this can equally befall and happen in works that are not from the Society, nor does it in any way remove or weaken the faith of the entire book. And this omission or correction of a sentence could have emanated from the author of the work itself. But if it came from the revisers or censors whom the superiors appointed, the prudence of the religious order deserves praise in this when the sentence was not perfectly examined or labored upon by the author, or when in itself it was not so sound or profitable. And it happens very many times that, the living voice of the author being absent,

which supported and sustained his singular opinion, others do not wish to expose it to danger or to censure.

No one will find it strange, however, that the aforementioned author raised that doubt and wrote what I have said, when, speaking in his second volume of metaphysical controversies in distinction 12, article 3, section 2, number 42, of the most learned Fr. master of the Order of Preachers and most illustrious Bishop of Segovia, Don Fr. Francisco de Araujo, Chair of Prima of Theology at the University of Salamanca, he says that the treatise or book on grace that came out in his name is composed from the labors of others and from another author, and that he speaks in it according to the latter's opinion and not his own, when that most wise prelate affirms in his second volume on the Prima Secundae, question 111, article 9, doubt 6, that whoever admits that there are physical predeterminations goes against the doctrine of St. Thomas. This theft is not to be believed, as Fr. Henao well noted, of so celebrated a man who is one of the most distinguished Thomists there has been in his school. Nor would it be to his credit or to that of his illustrious religious order, and his other works would fall under the same suspicion, as would those of other authors of so holy, ancient, and learned an order.

The same Henao recounts who Bastida was, how great his doctrine, and the reason he did not persevere in the Society, which I omit as it does not pertain to this history to declare it. I confess that Fr. Suárez having composed so many books full of erudition, doctrine, and fruit, and having served the Church with them, not everything that should be said of the one volume and the other of which we speak is said if it were affirmed that they are like those that preceded them or by the same author, because they exceed the others, and the author himself. Being posthumous works, they are those that could best and most make him known, even if they had come out without a title. And if because a work is posthumous one should doubt its

author, the same doubt could be excited concerning those that have been printed in the name of Fr. Master Juan de Santo Tomás, as I touched upon, after this man's death—of which we do not doubt that they are his, since his religious order holds them as such, just as the Society recognizes as Suárez's those that have been printed both in his life and after his precious death in his name. If there were any that were not his, the same religious order would publish this truth and would not permit that this glory be attributed to one who has gained so much for himself with all his other twenty-one printed volumes, of which the modern author cited does not doubt that they are his.

Beyond these twenty-three great volumes of Suárez already printed, there remain at least four others that the Society keeps and esteems as his, which have not yet come to light. These are two books in which he decides various cases and moral resolutions that were consulted and requested of him from different places, which touch upon conscience and are called counsels. The other volume is on logic and other books of Aristotle. Fr. Honorato Fabri makes mention of all three of these in his apologetic treatise on page 111. The fourth book is the one he sent to Pope Paul V when the disagreements that arose between His Holiness and the Republic of Venice were ongoing, which were later composed, and because it was not needed, it was not printed, as I said in its place. Beyond these, another could be composed of the counsels and responses he gave to various cases, beyond those already mentioned, which various grave persons of diverse states frequently asked of him, which have not been able to be gathered into one volume, as is mentioned in the proem of the first volume on divine grace in these words, which the author wrote speaking of him and of the ten years he was reading in Coimbra: "would that all those counsels remained which he gave for nearly twenty years to those demanding them eagerly." With these, they would all come to be and form the number of twenty-eight volumes,

counting the printed and unprinted: twenty-three of the former and five of the latter, as is drawn from what has been said.

In the end, Suárez did not lack the means to leave the whole of sacred theology illustrated with his pen among so many offspring of his most fecund genius—not only scholastic theology, which he completed entirely in the manner that has been said, but also moral theology—except for the treatises on the virtue of justice and on some others, on hierarchical order, and on matrimony. These he had already conceived in the capacity so vast and great of his genius and had arranged and even composed them, but he could not give them their ultimate perfection. Would that we might enjoy them! Philosophers and theologians would have resolution to their difficulties of whatever argument or matter in this common master of the universe, without having need to beg from another stream or from another pen what this perennial fountain of his wisdom so abundantly produces. But it seems that envious death took away not so much this glory from Suárez, for he had gained it in such an advantageous manner, as this benefit and this adornment from the literary republic, and that little stream with which it would be watered and gladdened. Yet so many rivers have flowed from this copious fountain that in various places and through the four parts of the world, divided into different kingdoms, they enrich all the earth, refresh it, and make it fruitful, bringing forth in it salutary and pleasant fruits of doctrine and virtue, without there being any person, state, condition, or sex that does not need its crystalline liquors and that does not quench its thirst, drinking of them.

To these it seems Our Lord invited through Isaiah when he said: "All you who thirst, come to the waters." Come, all you who have thirst, to the pure and clear waters that Suárez gives, a wide and deep well and river, though limited, derived from my fountain of infinite wisdom and supreme and uncreated truth, from whom descends the

finite wisdom and that which I distribute among creatures, and whatever good is found in them.

For this reason, and because of what I touched upon and related in another place—that men from all the religious orders in Coimbra came to hear his lectures and to be disciples of this our distinguished master when he was Chair of that university—his image could be painted most properly and justly as one who is pouring out and distributing his waters, symbol of his wisdom, and they are being taken and gathered not only by laymen, doctors in various faculties, theologians, canonists, and jurists, but also by religious of different orders who were actually his hearers, and of the most grave orders of the Church, besides all the others who profit from and taste of them, all who study in his books, through which he is teaching us as if his author were living, though dead. And the words cited from Isaiah could also issue from the mouth of his image.

CHAPTER XVII.
CONCERNING THE QUALITY OF HIS BOOKS AND WRITINGS

It can with reason and should amaze any discerning and dispassionate person, so large a number of books, and that the life of one man in very broken health and in very various, very grave, and very necessary occupations, who had to undertake so many journeys, and among others, going to Rome and returning different times, should have sufficed for them. But to the most attentive and understanding, the quality of his writings amazes them more than their quantity or number, and they do not praise the author for being many so much as for being many and all of them very good. This is the consideration that Holy Church makes speaking of her doctor St. Gregory the Pope, the Great, when she says of him: "admirable are the

things he said, did, wrote, decreed, especially in infirm and always sick health."

I do not attempt, then, to vouch for with my coarse words those twenty-three volumes that in forty-six years of studies he wrote and arranged, our great doctor, for such luster of the Church and profit of the literary republic and its schools, because they came out abundantly vouched for in public, the name of their author being placed on their first page. It is certain that there has been no one who does not find more to praise in them and to admire reading and studying them for himself than for all that in encomiums of them those who take their eulogies as their argument can exaggerate. With this thought St. Ambrose excused himself from praising light when in his *Hexameron* he set himself with his elegance to exaggerate and ponder the works God made in the six days, it seeming to him that, light being so superior, it remained more praised by being seen alone than with the most composed eloquence, not needing the votes of others when by its own testimony it is so esteemed throughout the world and its beauty towers forth so powerfully.

The most clear and admirable light of the doctrine and wisdom of this new master is such in his books that it never needed for its esteem the ponderings or praises of others. By itself its goodness and solidity are known. No one saw it—I mean, no one read his writings—who did not do so with applause and exaggerations of their author. I cannot adduce better proof of this than that not one book of the twenty-one that came out years ago beyond the other two has been printed at least fewer than two or three times, and many of them many more times, for it is certain that of the volumes on metaphysics alone more than twelve impressions have been made, and some have reached seventeen. His works being so many and on such diverse matters, there is no kingdom in Europe in which all have not been printed various times: in Spain first, and afterward in France, in

Italy, in Flanders, in Germany, and in other places. I do not include in this account those that have been printed in the new world of the Orient and Occident, such that there is not in all of it a library of consequence where the writings of Suárez are not found and read and studied, having merited this glory, this honor, and praise by themselves, like light, because the light of his doctrine is so clear, not by the exaggerations of the eulogies of others, for he never asked for them, as is very customary among other writers for the beginnings of their books, nor did he consent to their being placed. And if in the book on the defense of the Faith against the heretics of the Anglican sect there are those distinguished testimonies of three most illustrious and most grave prelates, they placed them against his will and against his taste, being unable to oppose himself to persons of such great note, the learned and humble father feeling those praises and the glory that could follow from them for him much more than another would feel his greatest humiliations.

In sum, all praise and all exaggeration is without doubt less than his merits, and however much all praise and exaggerate his writings, there will be no lack of what to praise anew in them, because there will never be sufficient praisers however many there may be, as St. Leo said of another, more superior argument: "And therefore the matter of praise never fails because the abundance of praisers never suffices," treating of the divine and human natures being joined in Christ in one person, and St. Leo having noted that unless faith believes it, the word cannot declare it. I said, of another, more superior argument, because it is not my intent to compare that of which I treat with that other of which St. Leo speaks, for one is not permitted to use great examples for small things. For although it may seem that some remote hint of similarity is found, the difference of cause is infinite and incomparable on the part of the effect. But it cannot be denied that Suárez's writings and merits are so prodigious

and singular that for them he is called by various authors "never sufficiently praised," and many, interpreting the eulogy Pope Paul V gave him and the surname of Doctor Eximius, explain that it was the same as calling him incomparable for exceeding in doctrine the doctors of his time and many of those who wrote before him, and all in the number and quantity of books, as has already been related.

As to the purity and sincerity of his doctrine, all of it is drawn from the most clear fountains of sacred Scripture and of the holy doctors of the Church, without a single syllable or even a single letter being mixed in such an infinity of propositions or conclusions as there must be in twenty-three volumes that would cloud it. Such is the authority and security of this master's doctrine for all that, whether he treats the mysteries of our Faith or the questions that touch upon morals, no one reads his writings attentively who does not say of him with most just reason what the prince of the scholastics, St. Thomas, says of the prince of the theologians, St. Gregory Nazianzen: so great is Nazianzen's authority in his writings and doctrine that no one until now has had the boldness to calumniate or censure them. This the learned and religious Fr. Antonio de Molina noted and pondered in his admirable book *The Instruction of Priests*, calling Fr. Doctor Francisco Suárez a most wise theologian and of very prudent and accurate election in his writings.

His books being so many, they have another most singular praise: this is, that all are so much from the pen of their author and so much of his style in the election of opinions, in the erudition of the holy fathers, councils, and doctors, in the subtle keenness of his discourses, and in the abundance of his questions and disputes that in all of them there is no clause that does not seem his nor proposition that does not savor of its author. For this reason it is not easy for the most attentive and rigorous judgment to determine which of his volumes is the best or most superior, because each one seems so in the

matters it treats, for he arranges and disputes them in such a manner that it seems he exhausts them and leaves nothing to discourse upon or to find anew to the masters who have succeeded him, his works and books coming to merit very justly the names of perennial fountains from which all who have written after him have drawn water. And because they flow from so fecund and abundant a vein, they fully satisfy whoever, thirsting for true and pure doctrine, tastes and drinks of them, enjoying their crystalline waters until remaining content, quenching the thirst of knowing and smoothing difficulties for whoever deliberately tries them.

This the dispassionate confess clearly, and those who with attentive care read his writings, and these same would publish this truth when some rival might wish to silence or deny it. For that reason a discerning man said of Suárez, or in his name, and accommodated to him the words that that servant spoke to the lord or king to whom he owed such a sum or quantity that he could not pay him, to free himself from the penalty to which he found himself condemned until satisfying him: "Have patience with me, and I will repay you everything." Reader, look slowly and deliberately and with much attention, and have patience and wait in reading, however long it may seem to you—which is not long or superfluous any work or writing from which nothing can be removed, all it contains in itself being necessary—the difficulty or question that Fr. Doctor Suárez ventilated, because in everything you will find satisfaction, without hardly anything of moment occurring to you to add to his volumes. And as not a tittle can be removed from them, from this it is that they are neither excessively long nor diffuse, but rather consist of the due and just proportion and are as if cut according to it. For he could affirm with Sidonius: "for my care was rather to complete the cause than the page."

And this is the other marvel of his volumes: that, each one of them being so large and having so entirely treated the points he examines, in none of them can he be called long, as I have noted, or said to have been so, or superfluous, or to have passed beyond what is just, because he filled them well and with what they needed for their perfection and to be entirely complete. For that one alone is to be held as very prolix and excessively diffuse who, even if he writes but one book of different materials and treatises, has filled it poorly, as St. Isidore Pelusiot keenly noted, writing thus: "True brevity joined with perspicuity is situated not in the omission of arguments but in the cutting away of those things that confer no help to the matter under consideration, for just as it is superfluous to set down those things that are alien to the subject of the discourse, so also it is necessary to omit nothing of those things that bring some weight to its confirmation. Wherefore, lest you also, if you should fall upon a pugnacious and argumentative discourse, accuse it of prolixity, but consider this: that it could not otherwise have declared perspicuously what was sought unless it used a long compass of words. For if it were merely to be affirmed and pronounced, the discourse would indeed be brief and compendious. But if it is to be proved and demonstrated, then indeed, that it may be extended at length, yet flee all redundancy and repetition of those things, is necessary." Suárez endeavored to follow these precepts in his works, and for this reason no one can censure him for being tedious in his writings. And if the ancients were brief in their books, it is well to note what Pope Honorius III said: "Prodigal nature according to the varieties of manifold cases brings forth new causes daily."

I am no longer amazed, for the reasons I have touched upon, that after having seen so many volumes by Suárez and so accurately written, a learned man has formed these concepts or opinions: "All human knowledge is reduced today to the success of an agreed

election. Little or nothing is invented, and in what most concerns us, we should hold all novelty as more suspicious. All things are seen so advanced that hardly anything remains to be done except to choose." Our doctor had everything with great advantage: keen invention well founded in what is controversial and opinable, and agreed and very prudent election, as Fr. Don Molina, already cited, noted. And what greatly amazes is that, impugning so many plausible doctrines of Catholics, writing such delicate subtleties, and having opened a new path in philosophy and theology, he did not slip into a single less Catholic proposition, say or write any error. Nor is there any proposition of his that does not run freely or that cannot be followed until today, emulators and rigid censors not having been lacking to him. Of supreme excellence is that he founded the very sublime edifice of his doctrine firmly upon Catholic truths, having continually before his eyes for regulating it the rule and level of Scripture, the fathers, and the councils. And thus neither have the winds of contradiction found weakness in him, nor have the eyes of emulation been able to discover in him the least crack.

This security of his doctrine we already saw in chapter 9 of the second part came from being founded upon that of the holy fathers, from whom he drew the accurate interpretations of sacred Scripture with which he so profoundly digs the foundations of those famous propositions in his books, in which he so solidly establishes them; those solutions with which he so easily unties any difficult objection. And to say it in one word, all the illustrious novelty of his doctrine he drew from the hidden treasure of venerable antiquity. It seems he caught from the holy fathers not only in doctrine the substance but in manner the spirit. When he alleges their authorities, no one more intimately penetrates them, no one more religiously follows them, and no one with greater reverence reconciles them. This solicitous observance Suárez had commonly with the fathers, but with

St. Augustine and the Angelic Doctor most singular. These he chose as his most special masters: the one, universal father of the schools, and the other, of the Thomistic. Those were the north of his scholastic navigation, the guide of his discourses, the security of his well-founded novelties. With such devout affection he followed them that in his writings it never seems that their memory and opinion fall from his pen.

I cite Suárez himself as witness of this truth, who in the first volume, in the sixth prolegomenon, chapter 6, number 28, writes thus at the end of his life, when he had already printed all the twenty-three volumes that were printed in his lifetime, and on the occasion when he had gone to Lisbon to give to the press that one: "Just as in explaining the mysteries of the faith he is preferred to the other scholastic theologians and compared to the first doctors of the Church, so in illuminating the most difficult controversies on grace and free will we reckon him not inferior to Augustine himself. For he is both a follower and most vigorous defender of his doctrine, and in obscure and ambiguous matters he is the most diligent investigator and most faithful interpreter of his mind. Wherefore"—note well what follows—"since in our other lucubrations and theological disputations we have always held St. Thomas as our primary leader and master, and we have endeavored with our strength to understand, defend, and follow his doctrine, in the present work we shall take care to do this with much greater study and affection, and we hope with divine help to achieve that we depart from his true mind and opinion in nothing grave or of any moment, not from our own head but drawing it from his ancient expositors and followers, and where these are lacking, from various places of his own collated among themselves." And he finishes the cited chapter with these humble words, showing his submission as a true son of the Church: "But because as men we can err from the mark in judgment, whatever we

shall have said in this work we humbly submit to the judgment of the Apostolic See."

His doctrine is also worthy of singular praise for that most admirable uniformity it has and similarity in what is good and accurate in his books. For this he justly merited the title of superior writer and of Doctor Eximius. Seneca does not wish to give that title to the writer among whose works some surpass others, and when it can be said that this one is better than that one. He is unequal, says the Gentile Cordovan, writing to Lucilius and praising an eminent writer of those centuries, when in the book one thing is noted as more superior than another. In this book the entire context is good, is distinguished, is superior. Everything that came to light from this rare genius of Suárez is conceived as such and is such that there is nothing that is less. It cannot be asserted that one work is better than another, because each one is good, the entire context of his books superior and eminent, all similar, all equal. To whatever part of them the eyes are cast, all will be found superior.

Of his book of epigrams Martial wrote, not from humility, which he did not profess, but because his accurate judgment so dictated it, that among some good epigrams there were many mediocre ones and most of them bad, because otherwise it is not possible to make a book, that is, either entirely good or entirely bad, and if it were thus the poet referred to would call it a good book, though he did not speak as a philosopher or according to the axiom: "Good comes from the integral cause, but evil from any defect." For a thing or work to be good, it is necessary that all the parts of which it consists or that compose it be good; finding one bad, it already loses the denomination of good. In the volumes of Fr. Doctor Suárez, though so many and so large, that style of Martial is lacking, and the proverb is verified, because all are good, all of sound and pious doctrine, all superior, without even the smallest part of them having

ugliness or anything bad. And for this reason all are sought, studied, and read, for in so many and such varied matters he wrote with such success, with such erudition, with such applause, with such glory to God, honor to the Church, profit to the faithful, confusion to the heretics. And what is more, this most eminent writer having been a living book that with his example spoke and persuaded perfection, as has been proved through the course of this history and will be seen more in the two parts of it that yet remain.

From this arises that his writings breathe, beyond the knowledge of divine and human letters, a truly Christian piety, cordial love for the Faith of Christ and for his religion, ardent desires for its increase and expansion, and for embracing virtue. What Cassiodorus noted of another can be applied to the author of them: "The appearance of this sun only clear lights seek, because only those can suffer its rays who are known to have purer eyes." Only clear eyes seek and desire the presence of this sun and to gaze upon or enjoy it, because only those who have very pure and perspicacious sight can bear its rays and not show themselves impatient of its splendor. Because they lack this and are so blind, the heretics abhor the light of his doctrine. But their calumnies in the Catholic militia of letters are the most certain signs of the valor of this same Suárez's doctrine, and of it the clearest eulogies, which in the end are shouts of rabid feeling from declared and vanquished enemies. For this reason Jerome, rightly committed to praising Augustine and his doctrine in a letter he writes to him, after telling him that his constancy against errors was invincible, that the world celebrated his virtue, that Catholics venerated him as founder of the ancient Faith, crowns his eulogy by telling him: and what is the sign of greater glory, all the heretics abominate you.

CHAPTER XVIII.
CONCERNING OTHER SIGNS OF HIS CAPACITY OF UNDERSTANDING AND OF HIS GREAT WISDOM AND OF HIS RARE MEMORY

How great this was, or how immense—using this word in the sense in which the Church avails herself of it when speaking of the constancy and prudence of the virgin and martyr St. Agnes: "immense wisdom of mind"—no experience can prove better than the number and quality of books and papers of which a list has been made, for such a number and variety of matters, all treated with such eminence, success, and advantages, as has been pondered, could not have issued except from a new, great, and extraordinary capacity of understanding. For he comprehended each one alone as if he had spent the study of many years on it alone, and he arranged them all such that they seemed the occupation of limited time. His great genius was not limited to one kind of studies. To whatever he applied it, it seemed he had been born for it alone, and this with such facility that nothing impeded him. Many times he was seen to be dictating to two or three scribes very diverse and even opposite matters without the ones impeding the others, nor did he equivocate in what he was dictating, nor did the one writing cross out a word, as if he were treating only one point, and that very meditated and studied. Which is a very rare and singular thing, and perhaps not seen in any other, at least with such circumstances.

Many of the years he was reading, he dictated to his hearers not from a written page he carried but from memory, relating the words of Scripture, holy councils, decrees, and doctors as punctually as if he were reading them in their originals, however long the passage he alleged, citing with the same punctuality the places in which they

say them. With this manner and style of dictating he began his reading in Coimbra, which caused in all notable admiration and esteem of his talents, not having seen it in any other doctor until then. Great argument not only of his singular memory and capacity but also of the affection with which he read sacred Scripture, all the canonical books, and the holy fathers, and of the devotion he had for them.

Being once at a public act of theology, a master who was replying alleged some words of St. Augustine to prove his intent, feigning them very much for his need and purpose. Fr. Suárez responded that in all the works of St. Augustine neither would such words be found nor such a proposition, and that he dared to affirm it thus because he had read them all and was certain of what he said. With this the arguer withdrew and ceased from his intent, although the holy father remained with very great feeling at having said it because it smelled of self-praise. And thus he wept for a long time over this fault, if it was one, which he always held as very great. Which is proper to the very perfect: to hold as such what is very small in itself and to find it where others see none and to fear it where there is none. Suárez did not commit it on the said occasion, nor do I understand that it was one, for it seems the falsehood of the argument demanded that true response in defense of the truth itself and the authority of the great doctor St. Augustine, for whom ours interceded. But even if there had been some fault on the said occasion, it was very light and material, without being imputable to guilt, because the necessary advertence had been lacking to his commission. I shall speak more diffusely of this example when treating of his humility in the fifth part. For the same case must be repeated when it is proof of two different subjects or arguments, as this one, which comes to be of his singular capacity and of his profound and rare humility.

Although his principal studies were scholastic theology and metaphysics, as is seen in his books, for which studies it seems God had given him the native and adjusted keenness of his genius and the capacity of his understanding, and for these he had and displayed his principal eminence, it is certain, as he himself related at different times to some learned and grave fathers of Coimbra, his familiars, that he always judged of himself that his genius and natural talent were more for the study of sacred theology—I mean, of sacred Scripture and expository theology—than for scholastic, and that that study was his predominant one, adding that if he had applied himself to it, he held it for certain that he would have shone more and surpassed himself more than in metaphysical and scholastic studies, and written more than he had written in these. But as holy obedience applied him at the beginning of his studies to scholastic matters, he followed the will of his superiors, denying his own judgment, inclination, and taste, giving himself wholly to that study, without ever having diverted himself to this other where his understanding and will called him, in order to render himself more to God's will declared through the prelates who stand in his place.

Sure proof of this truth is what I shall relate here. The chair of Scripture in the College of Coimbra was held by Fr. Doctor Alonso Méndez of our Society, an excellent master of this faculty, who also held it in our distinguished university of Évora, and to whom, made patriarch of Ethiopia by the holiness of Gregory XV, is owed the reduction of that great and schismatic empire to the Roman Faith in the time it was governed by the Emperor Sultan Segued. This doctor, then, and great prelate, when some very grave difficulty occurred to him in the matters he was treating, consulted no one but Fr. Suárez, there being in that so celebrated college many most learned fathers who had professed that faculty and were in it very learned and eminent. And he affirmed many times that he never consulted or

asked Suárez any doubt from which he did not come away astonished at his response, because it seemed he had if not revelation, comprehension of what he asked him, for he related to him the text, the history, the circumstances, the times, the computations, the holy fathers and doctors who treated it in all its parts, as if he had not studied or had not studied in all his life any other science. Good argument of this same is the interpretation he gives in his volumes to different places of Scripture when the occasion demands it to strengthen his opinions or to refute the contrary ones and to establish the truths in every way and entirely. Thus his extraordinary and singular capacity extended to so many and such various faculties.

Nor did it impede his studies that other doctors had written at length and copiously on what he wished to write and labor upon. He had the determination and almost pen in hand to write on matrimony so that all the sacraments would be illustrated and declared by his genius. Fr. Tomás Sánchez of our Society had already at this time brought to light the three volumes he had published on this matter, an offspring in every way so admired, praised, and studied by all theologians, canonists, and jurists, and so esteemed by Pope Clement VIII, a most learned man, that he said he had never seen an equal on that point, affirming that no writer had decided and treated the doubtful controversies of matrimony more copiously and exactly than Fr. Tomás Sánchez. Yet a confidant father saying to our great doctor that it seemed his labor and study would be excused, Fr. Tomás Sánchez having written so learnedly and copiously on those matters and having treated them in such a manner that he had left others nothing to say about them without repeating what Sánchez himself had said, our most eminent theologian responded that in no way would what Fr. Tomás Sánchez had written be an impediment for what he was to write, because without touching any of it, he had other

paths along which to discourse in those matters, no less necessary than those discoursed upon and no less different.

This response will notably and with reason amaze those who know how to ponder duly and attentively the eminence, erudition, comprehension, and abundance with which the learned and holy Fr. Tomás Sánchez composed and wrote those matters on matrimony, as if, let us say it this way, he exhausted them, leaving nothing more to think or write to successors, and they consider what Suárez affirmed with all this: that what had been discoursed so much in those three books by Fr. Tomás Sánchez was no impediment at all to his intents. Most evident argument of his extraordinary capacity. As he proposed it, so he began it, but Our Lord forestalled him with his holy death at the very beginning of that study, whereby we lack this great work, which without doubt it would have been, as written by such and so great an author, and in competition with Fr. Tomás Sánchez, whom I call a holy man for not having committed in his entire life, which was very penitent, any grave fault, preserving virginity and purity in body and soul, as is recounted in the life written of him by Fr. Eusebio Nieremberg and as Felipe de Alegambe affirms in his library, writing of him thus: "A man of most pure life, most innocent, and never stained by any graver fault."

In the sciences of both laws, civil and canon, and in the comprehension of their difficulties and reading of their doctors and interpreters, he was as consummate as is seen in his books, particularly in the volume on laws and in those on religion and in the one he wrote against the errors of England. All of these are full of canons and laws so keenly understood and so finely explained as if that study alone had been his first and principal one. And many doctors of this faculty, eminent in it, have affirmed that Suárez interpreted many texts of their laws much better and with more success than their own commentators, and that to some very difficult chapters of canon law

no one succeeded in giving them the true sense until Fr. Suárez with his keen genius gave it to them. Thus Fr. Antonio de Arana relates, who heard it from those same doctors, and he alleges it in confirmation of what has been noted, that his capacity was not limited or narrowed to one science but extended to all.

Of the keenness of this his great genius, sister was the felicity and faculty of his rare memory. Fr. Suárez himself said that he did not need to make particular memory to remember what he had written, and that if something were lost, he would write it again as before, without a single reason lacking or part of its substance. When he was dictating to his scribes in his cell what in the retired hours of his study he had discoursed, he did it so much from memory that he did not have a book open on the table, but rather all very closed and arranged on his shelves, because what he had read remained so firmly fixed to him that without returning to read it in its author, he dictated it to his scribes. Which is a very prodigious thing—a monster of nature some called him—in one who cited such erudition and variety of places of Scripture, holy fathers, councils, and decrees. We also saw how he dictated from memory to his disciples, and although many days had passed without a lecture because of feast days or vacations, he only asked the one who was closest to the chair for the last words of the lecture or point, as if he carried it very distinctly written in his notebook or portfolio, having no other than his tenacious memory, which seemed more angelic than human.

CHAPTER XIX.
WHETHER HIS KNOWLEDGE WAS INFUSED OR ONLY ACQUIRED

Because of all that has been related thus far about the incomparable wisdom of this most eminent doctor, many persons,

very grave ones, have wished to affirm, not only within but outside the Society, and not with ill-founded presumptions, that the doctrine and knowledge of Fr. Doctor Francisco Suárez was not only acquired with his lively and keen genius and with his esteemed and alert study but in great part infused by God, as the legends of many doctors and saints assure us. He who says this should not be judged rash, since his holy life and death and truly very religious and most holy customs could have merited it from Our Lord. And on the other hand, the very great sum of printed books and written papers, if they do not assure it, make it at least very probable and likely. For it seems it was not possible that a man with his genius alone, however superior, and with very limited health, though always occupied in studies and attending to the occupations of a perfect religious and priest, and other exterior occupations, all necessary and obligatory, should attain such knowledge, so profound, so universal, so accurate of all sacred theology, from the most grave and difficult matters to the most minute and easiest. For there is no question or point in it that he has not found, disputed, advanced, declared, and comprehended in his writings, in which, beyond the scholastic fineness in what he takes in hand or in pen, there is such erudition of sacred Scripture, councils, decrees, canons, holy fathers, and doctors of all faculties that even for this alone all the time he lived seems necessary.

This erudition is not vulgar, ordinary, and common, but grave, new, and exquisite, departing from that, and so to the purpose —which is of most esteem—of the intents for which our most eminent one brings it that it will seem to any discerning person that to find the places he alleges, it was necessary to have read all the works of all the doctors of the Church, all the councils and decrees. And I persuade myself that he had read them, for he was so master of their opinions for supporting his conclusions and doctrine. He was the first author who opened the way in the schools to this new mode of

illustrating, enriching, and declaring scholastic theology with passages from the saints, before him so poor of this adornment, as is clearly seen in the books that were printed before Fr. Suárez began to print his own. And the first volume on the third part of St. Thomas on the matters *De Incarnatione Verbi Divini*, which was, as we said, the first offspring of his genius and the first that came to light with the admiration of the most learned masters of all the universities of Spain and outside it, for its rare and extraordinary erudition: a thing until then not seen in any scholastic writer of those who in those times had the greatest name.

I have wished to make this discourse to excuse from facileness whoever with these foundations affirms that Suárez's doctrine was not only acquired by his labor but in great part infused by God Our Lord. I do not affirm it, nor do I deny it. I have only set forth the reasons that can persuade us of it, leaving each one's judgment free in this part. I also add to them four things or signs with which Fr. Guillermo de Toco proves and shows in the seventh chapter of the life of St. Thomas that he wrote that this Angelic Doctor had and attained knowledge by divine inspiration, or infused. These are the following. The first is the devout prayer he made in doubtful cases or difficulties, by means of which he came to obtain from God Our Lord clear understanding and knowledge of what was certain, which before prayer was uncertain and obscure to him. This he always applied whenever he wished to study, dispute, read, write, or dictate, asking for light of truth in what was doubtful. The second sign is the raptures the saint had sometimes, which Toco calls elevation of understanding and suspension, abstraction of the senses. The third sign is the apparitions the Angelic Doctor had, such as those of Christ Our Lord, of His Most Holy Mother, and of Sts. Peter and Paul, and a holy crucifix having said to him: "You have written well of me, Thomas." The fourth sign is the manner he used in dictating the books

he composed, for it is recounted of him that at the same time he dictated diverse matters to three, and sometimes to four scribes. This, Toco notes, could not be done without manifest miracle, and it seemed God revealed to him various truths jointly, and he gathered them in his memory.

All these four signs were seen in our Doctor Eximius. The first three will be established by what will be said when treating of his tender devotion to Our Lady, of his profound prayer and most high contemplation, of the raptures and extraordinary lights he had, of the splendors that issued from his face and body, of the approbations and vouchers with which heaven has qualified his doctrine, notwithstanding that something of this has been touched upon, and it has been in such a manner that Fr. Luis de Valdivia calls it divine, because, as he himself writes in his life, it flowed from the crystalline fountains of Jesus and Mary. And the venerable Fr. Juan Eusebio Nieremberg says thus, treating of it: "It is no marvel that his doctrine was admirable, drawn from these divine fountains." This author speaks of the devotion and dealings our father had with Christ and the most pure Virgin, his Mother, to whom they saw Suárez giving thanks many times, kneeling down for the solution of difficulties that occurred to him, as will be touched upon in its place. Finally, the fourth sign was found in him, which was, as has been said, a certain felicity and facility with which he dictated diverse controversies or matters at the same time to three and even to four scribes, and this without ever retracting an opinion once determined and written. To which is added what was related as portentous in the preceding chapter about his singular memory.

We can, then, with reason affirm and gather, and there is sufficient foundation, that the wisdom of this great and most eminent doctor was also infused and obtained by divine inspiration, as many have believed and said, especially because of what Toco, already cited,

writes. He notes that the doctrine of St. Thomas did not seem human but divine, because he invented new articles in his lectures and a new and clear manner of deciding questions, and in confirmation of his responses, new reasons. And because he was of such lofty genius that he did not hesitate to teach and write new opinions that God newly deigned to inspire in him. Our father had all this with eminence and particular skill, as has been related in different parts of this history, and his very works at every step testify and proclaim it. Therefore Suárez's doctrine seemed more than human, and he had it infused. Wherefore, although his genius was by nature lively and profound, this does not impede our feeling that his wisdom was more a gift of Divine Grace than an offspring of human nature, for the precious liquor of supernatural gifts does not make the vessel anew but rather dilates its expanses and fills its capacity.

Speaking of Bl. Scotus's doctrine, the most learned and reverend Fr. Samaniego in the third book of the life of Bl. Scotus says it was more infused than acquired, and he proves it among other arguments because the majesty of Christ destined the Subtle Doctor to be the first defender of the honor of His Most Holy Mother and defender of her Immaculate Conception, and that Christ the King of Glory having chosen him with specialness as captain of so important a combat, he would provide him with singular providence the cost of the necessary arms for triumph. The other proof he uses, and holds as clearer, is the appearance of the Mother of God that the venerable Bl. Scotus enjoyed, to whom she offered that she would assist him in the dispute he was to have in defense of that sovereign mystery of hers, as was touched upon in another place. Similar foundations exist for affirming the same of Suárez, for beyond having been a most fierce and constant defender of the Immaculate Marian Conception, he was the first defender whom God chose and principal patron who taught and defended the fullness of the grace and glory of the Virgin Mother

above all the angels and pure men. And the same Queen of Heaven came to thank him for this labor, assuring him of her assistance even before he published and defended in public theater that most glorious point, in the manner that was narrated in its place.

For that universality with which Suárez, as we saw, was master of all natural and divine faculties, that most singular comprehension of each one of them, such that he not only knew everything that until his time had been discoursed in each matter but even illustrated each difficulty with new and most delicate refinements; that most prodigious success with which, impugning in sacred theology so many classic doctors and blazing a new path of doctrine in it, he had not the least slip from Catholic truth; that having set hand at the age of twenty-three years to the metaphysics he later printed, and at twenty-five to the work he titled *On the Six Days*, and dictated it to his disciples—a work that seemed from a man who had read many years and grown old in the schools—and finally at a young age, and what is more, being a disciple, having shown himself a consummate master. I say that this marvelous combination seems well to be outside the term of what nature can do and that it can only be a supernatural gift from the divine hand.

The qualities of heavenly wisdom that are seen in that of our Doctor Eximius also show the truth of this excellence. The Apostle James summed them up in his canonical epistle in these words: "But the wisdom that is from above is first indeed chaste, then peaceable, modest, easily persuaded, consenting to the good, full of mercy and good fruits, not judging, without simulation." The wisdom that is from on high is first modest and chaste, then peaceable, modest, persuadable, consenting to good fruits, not judging rashly of others, nor proceeding with any fiction or hypocrisy.

All these qualities we shall find adjusted in the doctrine of Suárez, our most eminent master. It is first modest and chaste, for

never with rash daring, always with humbly reverent fears, does he investigate the divine mysteries, wishing in the secrets of the Most High to seem ignorant rather than daring. His writings exhale most sweet odors of most pure words and most honest opinions, in the end as from one who was virgin in soul and body. It is peaceable, for while it being necessary to the scholastic style to impugn the opinions of others, many times he silences with singular care their authors to avoid even the slightest occasion for discord. And how much he loves concord and peace is shown by not a single word being read or heard in all of it that could even lightly offend those who have a different opinion from his. It is modest, for with impugning such a diversity of opinions, not a single less courteous word will be found in all his volumes. How much, he already warned his reader in the first volume on the third part of St. Thomas, that he had endeavored in his writings to imitate the supreme modesty of this Angelic Doctor. These are his words: "In confirming or refuting the opinions of others I have studied to imitate the modesty of St. Thomas, which is supreme." It is persuadable, for in the very proposing of his opinion he is subjecting it to the most accurate judgment. Such must be he who is fond of wisdom and a suitor of it: tractable, yielded, and allowing himself to be persuaded, because pertinacious and obstinate geniuses are inept for learning it. And whoever shows himself obstinately unpersuadable imitates the inflexibility of demons, who by no reason can ever be separated from what they once apprehended.

It is consenting to the good, for all Suárez's doctrine is founded on that of the holy fathers, who, although they do not make what is of the Faith more true, do make it clearer, whereby truth, enjoying itself and possessing itself, receives clarity from the unanimous consent of the saints. It is full of mercy, for not only does he interpret piously the oversights of Catholic doctors but even the errors of Gentile philosophers, reducing them as much as possible to

sound doctrine, not permitting that any opinion be imposed on anyone unless it is evidently contained in his writings. It matters much, and it is very decent for a wise man to have compassion on others, and the more an understanding is found enlightened and illustrated with divine notices, the more the will shows itself liberal and inclined to grant succor to miseries and aid to those in need of it. It is full of good fruits, with as many as he has given to the Church of God through himself and through his disciples, as has been proved. It is likewise fruitful—such knowledge must be—because it not only illuminates the understanding but also directs whoever learns and reads it to acting well. For damnable is the doctrine or knowledge that is sterile or fruitful of fruits that are evil. It does not judge with censorious levity, for in all his writings no rashness will be found, but many times the pious excusing of various propositions of Catholics. For the wise man is not to form a rash judgment of others, abusing the subtlety of genius to presume ill of his neighbors. It is finally without fiction, for it seeks truth nakedly, as the rigorous examination shows with which he weighs opinions both his own and others', and in everything it is seen candid, sincere, as one who abhorred worldly duplicity and pretense.

CHAPTER XX.
CONTINUING, DECLARING, AND CORROBORATING THE SAME MATTER

These being, then, the qualities or characteristic properties of the wisdom of heaven, it is well gathered how great foundations those many have had who felt that Suárez's wisdom was in great part infused, heavenly, since all of them are so accurately found in it. In his beginnings he saw himself in need of this precious jewel, he asked it of God, he invoked His Mother, and there came to him the spirit of

wisdom richer than kingdoms and thrones and more estimable than all riches. I said in great part, because when it is believed, written, or affirmed that the Angelic, Subtle, and our most eminent doctors had infused knowledge or by divine inspiration, it is not to be understood in everything or concerning everything they have written, but in many things, difficulties, questions, or matters, or in order to them, whose truths God manifested to them, prayer preceding, without their costing vigilance or labor in study and discourse. And sometimes teaching them by particular inspiration, assistance, and light, they having applied study to understand them, wakefulness, and diligence. They had and obtained the first by infused knowledge, or infused—which is called and is that which is not acquired with solicitude and any labor of one's own—and the second they attained in the manner that has been said, the Lord inspiring them what they were to choose or follow concerning different opinions opposed to each other though probable, or new reasons and solutions to support the opinions they defended and embraced. So I find it to be a different thing to have infused knowledge or to have and attain it by divine inspiration, although Toco seems to reckon it as the same, as calling that which is infused heavenly.

The aforementioned observation is certain and is strengthened by this reason. We know that the venerable Fr. and Subtle Doctor Bl. Scotus and other grave men and even some saints in various points that are only probable oppose themselves to what the Angelic Doctor feels, without anyone for this reason daring to say that everything Bl. Scotus and the rest wrote that is not conformable to the mind of St. Thomas is false and contrary to truth. And this would have to follow if in everything the saint wrote and taught he had had infused knowledge or by divine inspiration. This same argument proves that not all Bl. Scotus's knowledge was infused but in part, even according to the authors who attribute it to him, for

otherwise it would follow that everything St. Thomas has against Bl. Scotus in doubtful and probable points would be false, and who is so rash as to dare affirm this?

From this it is inferred that those who absolutely say that St. Thomas's doctrine was approved by Christ do not speak well, as if everything he wrote and is printed of him were authorized by the mouth of the Lord, when those alleged words that the holy crucifix formed spoke only of the points or mysteries he had written and labored upon that pertained to Christ Our Lord himself and not to those that touched upon different other matters. What Fr. Master Juan Vidal writes, whom Vega cites in his Marian Theology, number 364, strengthens the same. In the treatise on the Conception, where he says that he had seen a little book brought to light by the Angelic Doctor in which he retracts some opinions, and among them the one he had defended in the third part, question 27, article 2, which was the less pious one in the matter of the Immaculate Conception of the Most Holy Virgin, sustaining in that little book the more pious and true one he had already held, and would doubtless hold today if he were living, seeing it so advanced in the Church, on the first book of the Master of the Sentences in distinction 44, question 1, article 3, writing that Our Lady was conceived in the first instant of her physical and real being without original sin.

But not only Juan Vidal, cited also by Fr. Andrés Mendo, preacher to the Catholic King and qualifier of the supreme council of the holy and general Inquisition of Spain, but even the most illustrious Bishop Ambrose Catharinus, following Capreolus and Cajetan, says that St. Thomas later retracted some opinions he had previously followed, in which he imitated the great father of the Church, St. Augustine. And that same is confirmed by what Cajetan writes on the first part of the Angelic Doctor in question 34, article 1, and this one in the third of his *Summa Theologiae*, question 9, articles

3 and 4. Nor does this derogate from the doctrine, praise, and veneration of the aforementioned saints, for, as the alleged most eminent Cardinal Cajetan well noted: "Nor does the retraction of an opinion derogate from the dignity of the doctor, since it is natural to the human intellect to be perfected in the progress of time." Which in all times was praised in the doctrines and opinions, as Tertullian keenly noted. Whoever wishes to see more on the aforementioned observation may read the learned Fr. Gabriel de Henao in the book on Middle Knowledge in number 1406 and in those following.

Thus far the representation of the portrait of Suárez—I mean of his capacity, of his keen and clear understanding, of his happy memory, and also of his wisdom in the part, as I said above, and I noted that these talents made him learned. We shall speak deliberately in the fifth part of those that constituted and qualified him as a saint, which was and is the most beautiful and principal portrait of his soul, described with his admirable deeds, heroic virtues, and singular examples of them, though painted with the rude brush of my pen. Yet before beginning this course and finishing the one I undertook, and this chapter and part, it must be noted that what we have related of his rare and firm memory is not opposed by the complaint a certain author raises against him, or the reprehension he forms, in the volume he titles *De primatu divinae libertatis, seu contra Scientiam Mediam*, in disputation 7, distinction 2, number 18, saying that Suárez in prolegomenon 2 of volume 1 on grace, chapter 5, number 6, alleged St. Augustine less faithfully in the book *De Bono Perseverantiae*, chapter 14, for having omitted the adjective "divinum," which in his text is apposed to the substantive "munus." The words of our Doctor Eximius are: "From the fact that God calls some as he knows to be expedient for them, Augustine infers that there is in some naturally a certain gift of understanding by which they are moved to faith if either they hear words or see signs suited to their minds."

In these words of St. Augustine, then, that modern author notes that Suárez was lacking in citing them, leaving out the word "divinum" that accompanies the said noun "munus" in the aforementioned book he alleges from the same saint. But if there was a fault in this, it was not Fr. Suárez's but either the scribe's, the calligrapher's, or the printer's. I said, if there was a fault in this, for I judge there is none, not even of memory, because that could have been a natural inadvertence, as happens to one who knows a passage by memory, who, if he dictates or puts it in writing, omits through oversight, or through speaking or writing with great haste, some word of it, though he remembered it well. The second reason I base on the fact that even if our doctor had knowingly left out that term "divinum," it did not matter, for it did not thereby defraud St. Augustine's sense in anything, and it was already to be understood and supposed that the gift of which the holy doctor spoke was divine or from God, because the very text of Suárez that that author cites treats of the aforesaid gift and manifests the same clearly, and is inferred from the antecedent words of our most eminent one already alleged: "From the fact that God calls some as he knows to be expedient for them, he infers," etc. For if St. Augustine gathers that there is in some a certain gift of knowledge or understanding, in the manner that has been said, from God calling them as he foresaw fitting for them, it is well seen that that gift had to be supposed certainly to be divine, for it is of this one speaks in that entire context of Suárez, nor from it will anyone who reads it attentively draw another sense.

Also undeservedly the same modern author in distinction 3 of disputation 7 reprehends our great doctor for Fr. Suárez having affirmed that this locution should be avoided: "God is the author or cause of that sin which is the punishment of another sin," for in saying this Suárez proceeded with special prudence, because Calvin and his

followers took that proposition in their mouths to prove their error, that is, that God was the cause of sin, as is established by our most eminent Cardinal Robert Bellarmine in volume 4 of the controversies, book 2, chapter 17, and for the reasons Henao gives in the book on Middle Knowledge in number 580, where he notes that that locution was never St. Augustine's, as that recent author wishes, but rather the saint only said that a sin tends to be the punishment of another sin, God permitting it, who absolutely and simply, as they say, is not and is not to be called the author of sin, even considered as punishment of another.

The same Fr. Gabriel de Henao, number 181, shows how wisely our doctor conducted himself in the censure and exposition he made and gave to certain propositions of the Phoenix of geniuses, St. Augustine, which in that place he sets against the opinion of that modern author. It suffices to have touched on this for my intent, which is to manifest here the purity of Suárez's doctrine, with which the same author attempted some invasions, but in vain and without profit, it remaining happily free from them and defended with the keen and very valiant pen of the cited Henao, as is to be seen from number 593 onward. Nor likewise did another modern author have sufficient reason reprehending our most eminent one for having written that it was an error in dialectic to affirm that the being of reason was its object, because, as Fr. Joseph de Olzina well notes in his first volume of the philosophical course, book 1, number 506, that is not understood of the being of reason that is called doctrinal but of the non-doctrinal. That of the political Thomists is called and is any denomination of universals or predicable voices, but the non-doctrinal is said and is that which merely only has its being in the understanding objectively, of which one will treat in a different book from those that are of logic per se, and its dispute does not pertain to the treatises of this.

I pass over two others who have made them against Suárez's doctrine with useless and vain words alone, without alleging any proof or reason or descending to the particular of it, whom the Fr. Honorato Fabri cites and impugns well on page 1 of his apologetic book, showing that they make them in this and contradict, being so few and without any foundation, the entire literary world, which speaks volumes in defense and praise of Suárez's doctrine, and the same most learned man noting that Suárez's theology yields to no one at least, speaking of the books that moderns have brought to light. These are his words, making mention of him: "We have a theology complete in all respects, which yields to no other at least of those that have been published by more recent writers." But because the curious would desire to see an index or catalog of all his works and writings, it has seemed to me to place it here in the order that his books correspond to the parts of St. Thomas, whom he commented upon and followed, although I have mentioned them according to the time in which they were printed.

ON PRIMA PARS

The first volume, on God one and triune, his attributes and properties, goodness, infinity, knowledge and will, predestination, reprobation, and beatitude.

The second volume, on the matter of angels, in which he treats of their substance, local movement, of their knowledge and fall.

The third volume contains two parts. The first treats of the works of the six days, of the creation of the first man, of the happy state of innocence, and of his unhappy fall and guilt. The second is on the rational soul, of its essence and attributes, both in the state of its union to the body and in that which it has separated from it, and is called *Status animae separatae*.

ON PRIMA SECUNDAE

The first volume is on the ultimate end of man and on beatitude, on voluntary and involuntary, on the goodness and malice of human acts, on the passions and habits, on the vices and sins.

The second volume is on the matter of laws, or on God as legislator, most extensively treated.

The third volume is the first on grace, or on God as justifier, in which he treats of the necessity of grace for good works.

The fourth, which is the second on grace, disputes on actual grace and very extensively on the matter of divine auxiliaries.

The fifth is the third on grace, in which he writes on habitual grace, justification, and merit.

The sixth, which can be called the fourth on grace, treats of the true understanding of efficacious aid and of its concord with free will.

The seventh is the fifth on grace, which he called theological opuscules. He treats in it of the concurrence, motion, and aid of God, of the knowledge of God absolute and conditioned concerning future contingents, of God's efficacious aid necessary for the acts of free will, of the liberty of the Divine will in its actions, of the reviviscence of merits, and of the justice of God in rewarding and punishing.

ON SECUNDA SECUNDAE

The first volume on the three theological virtues: faith, hope, and charity.

The second, which is the first on the virtue of religion, treats of the nature and essence of this virtue, of its affirmative precepts and contrary vices.

The third volume, which is the second on religion, disputes at length on prayer, canonical hours, oath, and vow.

The fourth, which is the third on the virtue of religion, treats of the religious state and its obligations.

The fifth is the fourth on religion. He writes in it of the states and variety of religious orders in particular and most extensively of our Society.

ON TERTIA PARS

The first volume, which is on the Incarnation, in which he writes of the Incarnation of the Divine Word, of the hypostatic union, grace, knowledge, and attributes of Christ.

The second volume is on the life of Christ Our Lord and of His Most Holy Mother, of His spouse St. Joseph, and of St. John the Baptist.

The third volume contains the matter of the sacraments in general and in particular of baptism, confirmation, Eucharist, and of the holy sacrifice of the Mass.

The fourth is and treats of penance as virtue and sacrament, of extreme unction, purgatory, and indulgences.

The fifth, on ecclesiastical censures, on excommunication, suspension, interdict, cessation from divine offices, and on irregularity.

VARIOUS THEOLOGICAL WORKS

The first volume is the defense of the Faith against the errors of the sect of the heretics of England and against their King James.

The second and third consist of various questions and responses to most grave cases of conscience that were consulted of

him from many places, without another fourth that could be composed of other resolutions he gave to difficulties that various grave persons represented and asked of him, as we saw in chapter 16 of this part.

PHILOSOPHICAL WORKS

The first volume on metaphysics, in which he disputes the greater part of what is commonly called the Course of Arts.

The second volume on metaphysics with a very copious and rich index. These are two volumes on the twelve books of Aristotle's metaphysics.

The third is the commentaries he made on the logic and other books of the same Aristotle.

Which among all come to be twenty-six and even twenty-eight, as was already said in chapter 14 of the first part and in chapter 16 of this one. Considering the height and singularity of the matters and the multitude of his writings, it is one of the greatest marvels that in this kind the world has admired in a man of such little health, a continuous chair holder in ownership, on such long and different journeys as he had to undertake, employed in various occupations and responding like an oracle that they came to him with difficult cases and consultations, without ceasing for this reason to hear confessions when they asked him. And if each one of his books is a marvel, what will all of them together be? And if the clearest argument of a prodigious genius is the works he wrote while living and left to posterity dying, how portentous has Suárez's been when his books are a common astonishment both for their number and for their quality? So much so that even if he had not written so many volumes, one single writing of his would suffice to show him eminent in wisdom, especially if we note what I related in chapter 10 of the third part, that

the holiness of Pope Paul V, speaking only of the treatise or book Suárez sent him in the dissensions that arose between His Beatitude and the Venetians, says of him that it is proclaiming that its author is a most eminent and likewise pious theologian. Then how superior will he be for such an abundance of books with eminence in success and novelty of a solid doctrine? For this being so sublime is the object of celebrity and merited that many recognize and venerate him as prince of a school both philosophical and theological, and pride themselves for this reason on being called Suarists.

Severus Cassius used to say, as our Claudio Clemente relates, that even the greatest geniuses could scarcely be eminent in more than one work. That felicity of genius abandoned Virgil in prose; that most celebrated eloquence left Cicero in verses. Without doubt Suárez's genius rose above the greatest, for in so many works, in such diverse faculties, in the greatest and most celebrated universities of the sciences, he showed himself most eminent in a century in which were found so many men such giants in doctrine. It seems that for this reason one can also apply and attribute to our most eminent and singular doctor what Juan Pitseo affirmed of the Subtle Doctor, that among keen philosophers, and even theologians, he should be called not so much an astonishing man as a deity in the eminence of genius, to declare with this exaggeration or hyperbole the greatness and capacity of that one.

Yet neither to the one nor the other did the great genius with which God endowed them serve for them to boast or become vain, but rather that, knowing it more, with grateful humility to his gifts, they might love him more and serve him to enjoy him afterward eternally. Praise be to God, the Best and Greatest, to the Virgin Mary, Mother of God, immune from original sin.

THE LIFE OF FRANCISCO SUÁREZ
VOLUME ONE